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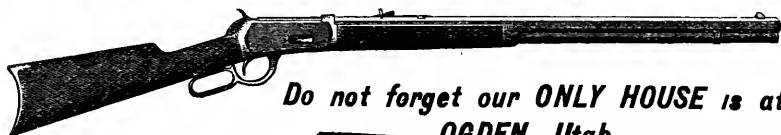
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GOVERNOR GEORGE W. EMERY

1875-1880

IMPROVEMENT ERA.

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THE GOVERNORS OF UTAH.

GEORGE W. EMERY.

The eleventh governor of Utah was Judge George W. Emery, of Tennessee, who, it was said, was a personal friend of General Grant.

On June 12, 1875, the dispatches announced that President Grant had signed his commission as governor of Utah. It was generally believed that the transfer of Governor Axtell was immediately brought about by Assistant Secretary Cowen, of the Interior Department. The New York *World* announced that he had "recently visited Utah to inquire into the situation, and on his return made recommendation in accordance with which this change has been made."

The rotation in governors of Utah, about this period, was very common. Since the opening of 1870, when the Shaffer administration began, there had been five changes. It was scarcely to be wondered at, then, that the San Francisco *Chronicle*, speaking of the Utah governors, should say: "They come and go in swift and picturesque succession; as we bow out the ambidextrous Axtell,

and greet Emery as the coming man, we already begin to revolve the problem—who next?”

Having remained in the territory only six months, Governor Axtell left Salt Lake City on July 22, 1875. He was accompanied on the train to Ogden by about forty young people—young men and women—who went so far to bid him good-by. In one of the cars of the Union Pacific railway, as they bade him farewell, he made a parting speech, in which is embodied a splendid sermon. He said to them: “Only a life of virtue and integrity is a happy one; and the real and grand object of life is to do good.”

Governor George W. Emery took charge of the affairs of the territory, which at that time were not very arduous, on the 3rd day of July. He is a conservative man; and, on the whole, made a fair governor, trying as near as he could to walk on the line of right, as he saw it, between the contending elements of the territory. He lent no more encouragement to the Liberal element than he considered consistent with justice; and, at the same time, he could not be said unduly to favor the “Mormons.” So his five years’ administration was comparatively a peaceful and conservative one, containing as in such cases little political history.

It was doubtless a source of satisfaction to President Grant, who arrived in Salt Lake City on a visit, on October 3, of that year, to know that he had chosen a man who could take such a course; for it is well known that the president changed his views on Utah affairs after what he saw and heard on this visit. His splendid reception by the people, opened his eyes to the deception which had heretofore been practiced upon him.

Some of the main events in the story of The Church and the commonwealth, during these years, may be named as follows: the organization of the Mutual Improvement Associations, in 1875; the founding of Arizona settlements by colonizers from Utah, in 1876; the dedication, in January, of the first temple, in St. George; the organization of the settlements into stakes of Zion, and the death, August 29, of President Brigham Young, in 1877; the location of settlements in Castle Valley, Utah, and San Luis Valley, Colorado, and the organization of two stakes of Zion in Arizona, in 1878; the further colonization of Ashley Valley, Utah, and the location of settlements on San Juan and in eastern Arizona, and the

organization of a branch of The Church in Mexico, in 1879; and the creation, by the legislature, in February following, of the new counties: Emery, San Juan, and Uintah. The 24th session of the territorial legislature named Emery county in honor of the governor, a distinction which no other executive of Utah has had.

Mr. Emery was born in Corinth, Maine, August 13, 1833. At the age of six, his father moved to his native town, Berwick, Maine; and thence to Medford, Mass., when the boy was sixteen. Here his father and mother are buried. He fitted for college in New Hampton and New London, N. H.; entered Dartmouth college, and graduated; and subsequently graduated also at the Albany, N. Y. Law School. He then went to Boston, engaging in the practice of law with Gen. B. F. Butler and N. St. John Green. His health not being good, he moved south, and in 1870 was appointed supervisor of internal revenue for Tennessee. To that state were added others, until Tennessee, Kentucky, Mississippi, Alabama, Louisiana and Texas constituted his district, and he had under him between twenty-seven and eight hundred men whose appointments came from Washington.

He resigned that position in the fall of 1874, being appointed Governor of Utah the following spring, without his asking, or knowing anything about it. In a note to the editor, Mr. Emery says:

I called on the President before leaving for Utah to thank him. I said: "I understand, Mr. President, there are turbulent spirits in Utah as well as in the South." "Yes," he answered, "the Gentiles and 'Mormon' people seem to be having a lively time, but I think you will have little or no trouble." He added: "You go out there and look around, and I will come out and see you." He kept his promise, and visited Utah the next fall, remaining with us several days in Salt Lake City. I have always had more interest in Utah's prosperity and happiness than most people have supposed.

Ex-Governor Emery is at this writing a resident of Sea View, Massachusetts. He is the owner of a large tract of land in Box Elder County, Utah, and it was only last winter that he visited our state, calling, while in Salt Lake City, upon many of his old time acquaintances, among them being the First Presidency of The Church.

THE CHEMISTRY OF DIGESTION.

BY DR. JOHN A. WIDTSOE, DIRECTOR EXPERIMENT STATION, STATE
AGRICULTURAL COLLEGE, LOGAN, UTAH.

No questions can be of greater importance to man than those that deal with foods and eating. Every young man and woman should be able to explain in an intelligent manner the general composition of food; the value of special foods; the changes that foods undergo when they are taken into the system; the proper combination of food materials for the best health; the economy of different foods; and the other general facts that bear on this subject. Were the relation of man to the food he eats more clearly understood, and were this knowledge applied in our daily lives, much of the weakness and sickness of the race would disappear; the improved methods of living would result in greater physical and mental vigor; it would lead to greater economy in the household, and would encourage a more rational system of agriculture than is now in vogue. Much of the success of the past century was made possible, no doubt, through the greater knowledge gained concerning the real value of food to man. The young people of Zion, especially, who desire to be receptive to every prompting of the Spirit, should inform themselves of every fact, the possession of which will enable them to keep their bodies in such a condition that the Spirit can work its will without hindrance. As an aid toward this object, this paper has been written. It attempts to outline, in general terms, the changes that foods undergo during digestion.

To understand the processes of digestion, it is necessary to review some of the elementary facts bearing on the composition

of foods. Nearly all materials, used for eating, contain a great number of different substances. Each one of these substances is of particular value to the body; and, to know the value of any food, it is necessary to know its composition. Fortunately for the food-chemist, nearly all substances, so far as their food value is concerned, may be grouped into a few great classes; to know the food value of any given food, it is, then, sufficient to determine the amount of each one of the great food principles that it contains. Water is found in all foods, without exception, and forms the first great food principle. Fats, of all kinds, form the second. There is a great variety of fats in nature; some are hard, resembling the hard beef tallow; others are liquid, as, for instance, olive oil. Between these two extremes, there is almost every gradation. Still, all these fats have the same chemical structure, and, very nearly, the same chemical composition, and are used in the same manner by the animal body. The third great food principle is known as the carbohydrates. It is composed of starches, sugars, gums and related substances. Starch in fact may be changed into sugar, by treatment with acids, and, in the plant, sugars are readily changed into gums and starch. The fourth food principle is known as protein. It is represented by the white of egg, the lean of meat, and the gluten of flour. It is extremely important to the human body, because it makes muscle; which fats and carbohydrates cannot do. The fifth and last food principle is mineral matter. Every plant contains a certain amount of material that remains as an ash when the plant is burned. This is essential to the body in the formation of bones, blood, and other parts of the body.

To digest a food is really to make it soluble, so that it can pass through the walls of the stomach and intestines, and thus be brought into the blood without hindrance. The study of digestion is, therefore, a study of the means by which food is made soluble within the body.

Digestion begins in the mouth. The food is chewed in order that it may be reduced to fine particles that are more readily acted upon by the digestive juices than larger particles would be. In the mouth, the food is also mixed with the first digestive fluid, the saliva, which is a watery, tasteless liquid secreted by three dis-

tinct glands. Volume for volume, saliva is slightly heavier than water; when perfectly pure, it is transparent, colorless and possesses a faint alkaline reaction. Normal saliva consists of water holding in suspension and solution small quantities of solids in about the following proportion:

Water	-	-	-	99.47 parts.
Solids	-	-	-	.53 parts.
				<hr/>
				100.00

The solids are made up of an organic part, that may be burned away, and of an inorganic part that remains as ash. The ash amounts to only 0.1 per cent of the saliva; it consists of lime, soda, magnesia and phosphoric acid. The organic solids contain small quantities of imperfectly known substances, and in addition a very small quantity of an unorganized ferment called *ptyalin*. More will be said about this substance, presently.

The quantity of saliva secreted by a healthy person is very large. It is said that, during eating, each ounce of gland-matter will secrete thirteen ounces of saliva in an hour. The material required for so much saliva is, of course, taken, chiefly, from the blood, which, when the nerves controlling the salivary secretion are stimulated by agreeable odors, drugs, or chewing, rushes with great force into the glands.

Saliva is of value in various ways. By moistening the mouth, it renders distinct articulation possible; by mixing with the food, it makes swallowing easy and agreeable, and prevents the food from sticking to the mouth. While these are very important functions, the solvent action of saliva must not be overlooked. Starch forms a large portion of our daily diet, as shown by the high starch content of many of our staple foods. Bread, for instance, contains fifty per cent of starch; potatoes, about eighteen per cent; beans, about forty-eight per cent, and so on. In its natural condition, however, starch cannot be used by the body; even when boiled, it is not directly serviceable to the human system; before it can enter the blood, it must be changed into a soluble form. The power of accomplishing this change is possessed by saliva.

As already stated, saliva contains as unorganized ferment, *ptyalin*. This substance may be taken as a type of a number of

bodies that are specially concerned in the process of digestion. An unorganized ferment is the product of a living organism, but does not itself possess life, that is to say, it cannot grow or reproduce itself. In this respect an unorganized ferment differs from one that is organized, as for instance, yeast, which eats and grows and reproduces its kind. The characteristic power of the unorganized ferments is, that by their mere presence they are able to produce deep-going changes in other substances. For instance, the ferment ptyalin, of the saliva, when brought into contact with starch, will immediately begin to change the insoluble starch into soluble sugar. Similar ferments are found in all the digestive juices, and lie at the bottom of most of the changes that occur in the digestive tract.

Though it is true that the food does not remain long enough in the mouth for the ptyalin to transform all the starch into sugar, yet, if the food be thoroughly masticated and mixed with saliva, when it passes into the stomach in a lump, the ptyalin can exert its action on the inside of the mass until the antagonistic juices of the stomach work their way in. Incidentally, this emphasizes the good advice that food should be chewed thoroughly; for, unless this is done, it is not mixed thoroughly with saliva, and a great deal of starch, more than designed by nature, passes out of the stomach undigested. Ptyalin can make starch soluble only in a faintly alkaline solution, such as saliva; if neutralized by vinegar, or any other acid, the action at once ceases. This furnishes an argument against the use of sour pickles as a constant article of diet.

The food, broken down into small particles, and thoroughly mixed with saliva, is swallowed, and passed down the oesophagus into the stomach, where it is mixed with gastric juice, and undergoes many complex changes. Gastric juice is a thin, colorless liquid, possessed of a very acid reaction, and of peculiar taste and odor. Its approximate composition is:

Water	-	-	-	97.30.
Solids	-	-	-	2.70.
				<hr/>
				100.00.

The solids are composed partly of inorganic and partly of

poorly known organic substances. The characteristic ingredients are hydrochloric acid, and an unorganized ferment called pepsin. Of these substances, pepsin is by far the more important, because it aids in the digestion of the important food principle, protein. The substances constituting protein are very inactive in their nature, and are quite insoluble. When they are brought into contact with the pepsin of the gastric juice, they begin to break down immediately into simpler forms that are more soluble, until perfectly soluble compounds, called peptones, are obtained. The peptones pass through the walls of the stomach, into the blood, and are used in replacing worn-out muscular tissue or in building new. When, for any reason, the stomach fails to secrete enough pepsin to dissolve the protein that is eaten, indigestion results. In such cases, it is often customary to swallow pepsin taken from the stomachs of animals; the ferment thus taken into the stomach mixes with the food, and helps to make it soluble. Many of the preparations for the cure of indigestion, now found on the market, are mixtures of pepsin with other more or less inert substances. It is possible also to gather the pepsin from the stomach of animals, and by dissolving it in water to make an artificial gastric juice. When this preparation is mixed with meat, milk, or other foods containing protein, digestion sets in, and the so-called pre-digested foods are produced.

Pepsin will exert its peculiar action only in an acid solution. Hence we find that the gastric juices contains from two-tenths to three-tenths per cent of free hydrochloric acid. It occurs, occasionally, that the stomach does not secrete enough acid for the proper action of the pepsin. The food then remains undigested in the stomach, ferments, and a sour stomach is the result. In such cases, physicians frequently prescribe small doses of hydrochloric acid, to enable the pepsin to do its work.

Now, it must not be supposed that the stomach is simply a bag into which are poured food and gastric juice. The blood circulating in and about the stomach, keeps it at a favorable temperature for digestion; and the stomach is further provided with arrangements which enable it to alter its capacity according to the mass which it contains, which it grasps, and kneads, and rotates,—a perfectly contrived arrangement for continually mixing the food

to be dissolved with the solvent juice. As the food is made soluble, a part of it is absorbed by the stomach and hurried on to be mixed with the blood. The digestive process in the stomach continues from three to five hours; at the end of that period, all the food that has not been digested, together with the gastric juice holding in solution part of the digested materials, has passed from the stomach into the small intestines, there to be further acted upon. The mixture thus leaving the stomach is called chyme.

During the time digestion is going on in the mouth, a small quantity of starch was digested; in the stomach, much of the protein was made soluble; there remain then in the chyme a large quantity of undigested starchy matters, nearly all the fat, and whatever remains undigested of the protein. In fact, the most active digestion must occur after the food has left the stomach.

The pancreas is a gland which exists in all air-breathing animals, and in many fishes. It secretes an alkaline juice that is emptied into the upper portion of the small intestines. This juice is of great importance in the process of digestion. The pancreatic juice is a somewhat viscid, gluey liquid, possessing a strong alkaline reaction and a saltish taste. Its composition is:

Water	-	-	-	90.00.
Solids	-	-	-	10.00.
				<hr/>
				100.00.

The solids are composed chiefly of at least three ferments that act in various ways upon food, and certain mineral matters that are necessary for the proper activity of the ferments.

The most abundant unorganized ferment of the pancreatic juice has been called trypsin. In common with the pepsin of the stomach, it possesses the power of dissolving the protein, or flesh-forming element of our food, by converting it into peptones. However, trypsin is much more powerful in this respect than is pepsin; for, in water solution, it dissolves, almost instantaneously, many hundred times its own weight of protein. It differs from pepsin in that it may act in neutral, alkaline, or feebly acid solution.

The second most abundant ferment of the pancreatic juice is nearly related to the ptyalin of the saliva. It possesses a remark-

able power of changing starch and starch-like substances into sugar. It is said that one part by weight of this ferment will transform, in a few minutes, about forty thousand parts of starch.

As far as is known, fats are not at all digested in the mouth and stomach. The pancreatic juice, however, contains a third ferment of rather uncertain properties which is said by many to decompose fats. Fats, as is well known, are composed of glycerine and various organic acids. When a fat is decomposed, it is split into these two constituents, both of which are soluble and may pass into the blood. Recent researches indicate that a portion of the fat eaten, is taken into the blood without undergoing any chemical change; and some three or four years ago, it was discovered that a ferment exists in the blood, which has the power of decomposing fats. If fats are at all changed in the digestive tract, the change occurs in the small intestines, immediately after the food has left the stomach.

The bile, which is a secretion of the liver, enters the intestines near the entrance for the pancreatic juice. The bile is a chemically highly complex substance that serves many important purposes in the animal economy, among which is a general furthering of the digestive process. As the bile contains no unorganized ferments, it does not make the food soluble directly, but in some indirect manner, it is essential to the processes that go on in the intestines. It has been observed in animals, whose livers failed to secrete bile, that fats were not at all digested; and this knowledge has been applied from time immemorial, in removing grease stains with bile.

The facts that have been stated concerning digestion by the pancreatic juice in the small intestines, show that the greatest part of the food is digested after it has passed through the stomach. In the mouth and stomach, the more easily digestible portions of the food are made soluble, but the resistant portions are overcome only by the pancreatic juice and the bile that flow into the small intestines.

The last of the secretions that appear to take part in the digestion of food is the so-called intestinal juice which is produced by the glands found in the mucus membrane of the small intestines. It is a pale yellow, usually somewhat turbid liquid of

powerfully alkaline reaction, which latter is due to the presence of a considerable quantity of soda. Only one unorganized ferment is known, with certainty, to exist in the intestinal juice; it has the property of converting starch into sugar, and appears to finish the conversion of starch into sugar; on protein, and on fats, this juice seems to have no solvent action.

The food, after having been subjected to the processes that are characteristic of the mouth, the stomach, and the small intestines, is very soluble; the protein has been changed to peptones, the starch to sugar, and the fats either into glycerine and acid or into such forms that can pass readily into the blood. The portions that have not by this time been digested, are fit only to be thrown off by the body.

The yellowish, almost odorless mixture of water, digested and undigested food, passes now from the small into the large intestine, where rapid absorption of the water and digested matters, by the walls of the intestines, occurs. The undigested food is hurried on, to be removed from the body. The food is then digested and absorbed, and the process is finished.

This, then, is the brief and rapid sketch of the process that occurs in our bodies after every meal that we eat; and on the proper performance of which our lives depend. It is as wonderful as the romances of childhood; and even more wonderful is the story of the methods, pursued by untiring lovers of truth, by which the facts, the outline of which is here presented, have been obtained.

AN INCIDENT IN THE LIFE OF PRESIDENT BRIGHAM YOUNG.

BY ELDER W. W. CLUFF.

It is one hundred years since Brigham Young was born. The work of the Lord with which he was so closely identified, has had remarkable growth; his guiding mind, by the blessing of God, did much in his time to accelerate its progress. He was a mighty power in the founding of this commonwealth; a force so potent that the fruits of his influence and thought are still with us, as we stand looking back at the century that has vanished since he was born in Whitingham, Windham County, Vermont, June 1, 1801.

His works are grand inspirations to the youth of Zion, who may well ponder upon his life, and learn lessons therefrom. I know that Brigham Young was an inspired leader; and, in his career, I have personally noticed many incidents that prove it. I submit one taken from my journal, for the readers of the ERA, which I think shows his sagacity and far-seeing wisdom, born of inspiration, and applied to common, but very important everyday affairs:

On May 10, 1854, in company with eighteen other elders who had been called on missions to the Sandwich Islands, I left my home in Provo, taking the southern overland route to California. We traveled as far as Cedar City, in southern Utah, with President Young's party who were making a tour of the southern settlements, and were holding meetings in all of the principal towns *en route*.

At the meeting at Cedar City, President Brigham Young and

the brethren accompanying him, together with the leading men of the settlement, walked out to view the townsite which had been laid out around the stockade fort in which most of them were still living; a few families had built upon their town lots. The President noticed that a great many large boulders were scattered over the surface of the country, and he readily perceived that they had been washed down from the mountains. Walking up to one of the largest of these rocks, and placing his cane upon it, he said, addressing the leading men of the colony, "Brethren, how did these immense boulders come here?"

"Oh!" replied one of the settlers, "they have been brought down here by a flood, from those gulches, in the mountains yonder."

"Ah!" replied President Young, "it must have been a terrible flood to have brought these massive rocks all that distance."

"Yes, there can be no doubt about that," readily admitted the settler.

"And, judging from appearances," replied Brother Brigham, "there must have been frequent floods, for you see some of these boulders are almost entirely buried with soil, while others lie on top of the ground, showing, clearly, they were not all brought here at one time."

"There have been floods at different times," said the settler.

"Yes; that is very evident," said the President, "and what has so frequently occurred, is liable to happen again. Now," said he, "suppose you build your town here, and there should come such a flood as any of those which brought these great rocks here, the people and their effects would be washed down into the valley below, and many perhaps perish. This is no place for a town. Find some other location, and lose no time in moving from here."

The next day, he went out again with the principal men of the colony, and after looking the country over carefully, decided on the present site of Cedar City.

The sequel was: in July or August of that summer, sure enough a great flood did come down there; and had the town been built on the originally selected site, many of the people of the town doubtless would have perished, with their property, as the President foresaw, and of which he gave timely warning. His

wise insight perhaps saved, in that instance, the lives of many of his brethren and sisters, with their children and their worldly possessions!

Such was the sagacity and great wisdom of the man, who, under the inspiration of the Lord, founded most of the settlements in these valleys of the Rocky Mountains. His life is full of such incidents, showing his wisdom and foresight, in great affairs and small!

LEARNING TO LET GO.

A great art is this,—the art of letting that go which is not worth while. In athletic contests, the runners strip themselves of everything that hinders in any way the freedom of their movements or retards their speed. In starting out upon life's race, the first thing necessary to success is to let everything go which hampers, or which may interfere with the possibility of reaching the goal.

At the outset, it is important to choose a career which will develop the highest and noblest faculties, which will call into action the best and most unselfish attributes of our being. We should cut off all useless twigs, all mere shoots, everything which would sap the nourishment that should go to the development of the best that is within us.

Of all the useless branches which sap our success-tree, selfishness is the most harmful, and the most difficult to prune. Yet, if we do not cut it off early in life, it will grow like a mushroom. Like Jonah's gourd, it will spring into monstrous life, and absorb all the vital force which should go to develop our nobler qualities.

Nothing else so mars the beauty of a young life as the cropping out, here and there, of shoots of selfishness, which, if not diligently pruned, will, in time, overshadow the whole life-tree, cut off the sunlight, and render it impossible for it to grow to its full height.—*Success.*

HOW A SHIFTLESS BOY WAS STARTED.

BY SOPHY VALENTINE.

Tim Tippins enjoyed the distinction of being considered the most trifling and worthless object among the boys in D——ville. Tim had heard that, ever since he could remember, until he had begun to think, himself, that there was some truth in it.

People generally regarded him as a good-for-nothing, and said that his very name was suggestive of shiftlessness. But, of course, Tim was blameless as far as the name was concerned; indeed, he disliked it as much as anyone could, and would often think, in a vague way, that if he had had a bristling name, like Christopher, or a solid one, like John, that possibly he might have amounted to something.

It was not for lack of ambition in certain directions, that Tim was as he was, for he had his secret aspirations, and not a few of them; but before he reached half way to his goal, he generally made up his mind that, after all there was not enough in it to warrant the exertion, and so he left it. The half-finished wind-mills, dump-carts, sleds, etc., scattered all over the place, could amply testify to this, in his childhood.

He had no inborn pride to sustain him. At least, if it had been born in him, it was smothered in an early stage of its existence, for Tim distinctly remembered that his childish failures had always been met with, "Well, you couldn't expect anything else from him."

He was, at one time, much attracted toward the very commendable pursuit of gardening. He would procure a corner somewhere, each spring, but as he was not born with a knowledge of

what might best promote the growth of his beans and morning-glories, they seldom came to anything, and Tim became discouraged.

His father was always so busy getting things around him, that he could find no time to "bother" with the boy; most likely, he had no inclination in that direction, either.

His mother was a most excellent woman, and a splendid house-keeper; but where things had to be kept in such tip-top order always, and the scrubbing-brush and dust-rag were always kept going, any sane person might know that she couldn't "waste" any of her valuable time on a boy like Tim, who never finished anything, anyway.

Now, if he had been at all like the girls, and would have sat down decently in the house and sewed carpet rags, his mother could have done something with him; but if she did get him started with a needle and some rags, she could be quite sure that the moment she turned her back on him, Tim would be off, and she was sure to find him trying to invent some wonderful machine, which would be shortly left to adorn the yard, when his father should find him with his hammer and nails. And, of course, they always knew that that was all it would amount to; he couldn't do anything completely to save his soul.

So, little by little, Tim came to the conclusion that it wasn't worth trying for; no one expected anything of him, anyway.

His sister, Sue, was just the reverse of Tim. She was naturally bright and industrious, and what Sue couldn't do, wasn't worth much. She was father's pet, and was constantly held up as a pattern for Tim.

With her cleverness for a background, his shiftlessness stood out in glaring relief. She might have been a great help to her brother, had she not been afflicted with sarcastic tendencies, which never failed to exasperate Tim.

Tim didn't like work: that is, he didn't object to work of a certain kind. The height of his childish ambition had been to become a clerk in some store. But when he had hinted at such a possibility, they had laughed at him; his father had scowled, and told him that he would better learn to handle a shovel first; and so long as he couldn't be trusted to shut a gate without some one having to

go and see that it was done, he would better get rid of his clerking notions.

In his wildest dreams of future greatness, Tim used to fancy himself a soldier, who, without much exertion, suddenly became an officer of high rank; and once, in a burst of confidence, he had told his sister, Sue, that he was going to be a soldier, and die for his country. Sue laughed immoderately, and told him that she thought that would be a fitting end to his usefulness.

The boy greatly lacked self-confidence, and when anyone ridiculed his projects, he dropped them, then and there. If some one had studied his makeup, perhaps—but where is the use of tampering with that “if”—much good might have been accomplished; many lives might not have gone to destruction, if certain things had been considered.

To return to Tim. When he was about fourteen, he astonished his mother, one day, by declaring that he was going on a mission to preach the gospel, some day. But his mother was out of patience with him for some of his negligence, and she answered testily, “I should think you would make a fine preacher, you can’t as much as say a prayer at home, or ask a blessing on the food.” Tim was silent, but he felt injured. In his childish ignorance, it seemed to him unjust to pelt him in that fashion, for he had never been asked to do such a thing.

His father had always seemed to consider the family praying his own exclusive privilege, and never asked any of the family to share it. Whether it was that he considered his wife and children unworthy to supplicate the Lord, in his presence, I cannot say!

Tim loved money, not for money’s own sake, but he loved to have a little sum of his own, and he was always quite willing to spend it for overalls, suspenders and shoes. When he became older, he would like to have a little spending money for his own use, but as all his little earnings, away from home, had to go for clothes, and his father often declared that he would never pay him a cent for what he did for him at home, Tim had managed to get through life, so far, with precious little work.

His father always complained loudly of his trifling disposition, so that the neighbors were never anxious to employ him. He, therefore, very early took to sheep-herding as his life’s vocation,

and that is, unfortunately, not an occupation likely to improve the ways of a boy with shiftless tendencies.

When Tim had moved camp, and chored around diligently, for a few months, he generally felt a pressing need of recreation, and came home to spend his earnings in a couple of weeks. Then he went back empty-handed to start afresh.

At such home-comings, Tim's father always stipulated that Tim should do the chores, while he loafed around home; but Tim knew, from past experience, that if he wasn't there to do them in time, his father would go at them himself. And if dad did scold and carry on about it somewhat—shucks! who cared—father had always done that, no matter what Tim did!

One day, there came a preacher to D——ville, which, by the way, happened often; and, indeed, D——ville had as good and able preachers, as ever came from abroad, but then, you know, a prophet is never honored in his own country. So, when a stranger from Salt Lake was announced for the day, the young people turned out *en masse*.

On this particular Sunday, in the afternoon, Tim was perched on a hitching pole, up on Main Street, watching, with some congenial souls, the good people as they hurried to meeting in their Sunday best.

There were not many more coming now, and Tim still sat dangling his long legs, and was wondering what he would better do with his valuable time, till meeting should be dismissed, and he could resume the pleasant task of criticising the girls, when a belated meeting-goer came hastily up and called to Tim to go with him.

"Me?" said Tim in much astonishment, "not much! I get all the preaching I want at home."

"The other hurried on. Tim jumped down, yawned, stretched his legs, and belabored the sidewalk a few times with his feet, in a vain attempt at a jig, and then turned slowly, and swaggered lazily up the street.

"Where going?" someone shouted.

"Dun'no."

"Ain't going to meetin'?"

"Not on your life!"

Tim pushed his hat as far back as he could get it, buried his

big hands in his trouser pockets, and whistled as he went. When he reached the meeting house, the choir was just singing, "Come, follow me, the Savior said." The words rang out clear and distinct, on the soft summer air, through the open door. Tim stopped his whistling and wished he had taken the other side of the street; he had forgotten the open door. He didn't exactly like to be seen from within; he still had that much grace in him. He concluded to stop by the gate until they should begin to pray, then the door would be closed.

There was a brief silence; then a clear, earnest voice began to supplicate the Lord, and Tim heard some of the words before the door was softly closed.

Tim didn't know that voice. Who could it be, anyway? Like most idlers, Tim was inquisitive, so he stepped a little nearer; and the voice continued. It pleaded for the progression of the good cause; for the poor and the needy, the good and the bad, and for the ignorant and the wayward.

"Great Scott! but he can pray! Wonder who in—" He stopped short, for the door was suddenly thrown open; the people began to cough and to clear their throats, as if to make up for the long silence, and there stood Tim right in the middle of the path, abashed and confused.

Well, there was nothing to do now but to go in and suffer it out. So he stepped awkwardly through the door, and sat down on the edge of a bench wholly inside. For fear of meeting curious glances, he slouched forward with elbows on his knees. The speaker began, and Tim could not help hearing.

He thought he had never heard a better sermon. The man was an earnest improvement worker, and he talked to the young people with all the force of his conviction. He exhorted the officers to labor with the wayward, negligent boy; to be patient, and long-suffering with him who blindly neglected his opportunities, wasting his precious days and years in idleness, and that which was worse.

"That's me!" was Tim's mental exclamation. He wrinkled up his forehead, till his eyebrows nearly met his straggling locks, to get a glimpse of the speaker, without changing his position.

Yes, sir; there he stood, looking straight at Tim, and "just going it for all he was worth," as Tim afterwards told.

"Wonder who in thunder has told him about me;" mused Tim. "Bet you anything it's that Sue. She was introduced to him, this morning, in Sunday School, and he praised her for being such a good secretary; that pleased her vanity, and, to impress him still more I shouldn't wonder but she up and told him about her good-for-nothing brother. Hm!—she's welcome to all the praise she can get. Sue is smart, and no mistake, and I—well, I s'pose I'm—"

He hated to finish; it was humiliating to have to own to himself what he knew so well. The speaker said it was never too late to begin. Tim smiled; wouldn't his chums laugh, if he should take it into his head to become sanctimonious? He was mighty glad when meeting was over; he sneaked out, and hurried home, though he had promised a certain Dick to give him a chance to win something back from him at a game of——.

But somehow, he didn't feel like going up town again, and it also came to pass that he did the chores of his own free will, which called forth several doubtful compliments from Sue and the smaller children, and his father rewarded him by remarking that it was more than could be expected from such a lazy loiterer, who never earned his salt.

Well, that big boy's under lip actually trembled, and he stared hard at his plate, for fear of winking down a tear; and he resolved that he would never move a hand at home again; he would go out herding as soon as he could. His mother asked him to go to meeting in the evening, but Tim was sullen, and after sitting around in the semi-dark kitchen for a while, he took his hat and sauntered up town.

But now it happened that a man, who had also been to meeting in the afternoon, was coming from the opposite direction, and the two met. The other was William Harris, a sprightly man, lively in all his motions, full of zeal for the gospel, a regular rustler for the Young Men's Mutual Improvement Association. He had made up his mind that afternoon to proceed a little out of the ordinary, if he could thereby save one wayward boy; and when he met Tim, something whispered "here's your man. Now bring some of your energy to bear on him."

"Hello, Tim," he called cheerily, and stopped, extending a hand. Tim took it somewhat slowly. "You're just the boy I want!"

"That so?"

"Yes, sir; I've been watching you a long time, and I've been wanting to have a talk with you."

Tim expected a lecture. "Well, say on."

"Well, it's this way, how would it suit you to learn the carpenter trade? That sheep-herding is good enough in a way, but it isn't what you want, Tim."

Tim was surprised. No one had ever asked him what would suit him, in the way of work, and he simply gasped, "Me, a carpenter! Why I don't know how to handle a hammer, let 'lone any other tool. I don't think you could make anything out of me."

"Why, of course I could, if you'd do your part. I used to look at your half-finished sleds and things, when you were a child, and I used to think, 'that boy would make a first-rate carpenter, if he'd only stay with it. He's got a head on him.'"

"That so?" was nearly all that Tim could think of saying. "Why nobody ever thought I could do anything worth looking at."

"That's because they didn't understand, you see. Your father wasn't a carpenter, but I am. Well what d' you say?"

Tim felt strangely elated. Could it be possible that he wasn't altogether worthless, after all? If this man had seen some merit in him, he surely must possess it. His courage rose. He shifted from one foot to the other, bored his heel into the ground, and said a trifle huskily, "Why, yes, if you'll bother with me I—I don't mind trying, though I'm going on nineteen."

"That's nothing. It's never too late. Come on a-ways, lets talk it over."

Tim went home, and went to bed, whistling and feeling somewhat more important than he had felt for a long time. He never said a word to anyone for fear of being laughed out of the notion. But two days later, he started at William Harris'.

Well, now, you need not think that it wasn't up-hill work, both for Tim and Brother Harris. Tim had not practiced negligence so many years for nothing; it had become second nature to him, and it took a great deal of encouragement and flattery from Brother Harris, besides nearly all his patience; but, after many days, Tim

became a good carpenter, and not only that, but, being an inmate of Brother Harris' house, where there was time for something besides routine all the time, Tim fell into the way of reading, and, after a while, he began to take interest in Young Men's Mutual Improvement work, and then, of course, he could not help improving in many other ways.

SCATTER SUNSHINE.

(Song of the International Sunshine Society.)

In a world where sorrow ever will be known,
Where are found the needy, and the sad and lone;
How much joy and comfort you can all bestow,
If you scatter sunshine everywhere you go.

CHORUS:

Scatter sunshine all along your way,
Cheer and bless and brighten every passing day.

Slightest actions often meet the sorest needs,
For the world wants daily, little kindly deeds;
Oh! what care and sorrow, you may help remove,
With your song and courage, sympathy and love.

When the days are gloomy, sing some happy song,
Meet the world's repining, with a courage strong;
Go with faith undaunted, through the ills of life,
Scatter smiles and sunshine, o'er its toil and strife.

LETTERS FROM MISSIONARIES.

A Dream Explained.

Elder James W. Lesueur, writes to the ERA explaining how the way was opened to him to promulgate the gospel while on his mission in England:

Having been transferred from Yorkshire to the isles of the English Channel, in May, 1899, I labored alone about two months, and during that time, as well as before and after that, my way was opened by the Lord so that I could act as his instrument in getting the gospel before a number of souls. One instance, I will relate:

Having finished tracting St. Sampson's Parish (Guernsey Isle), I was intending to visit some investigators there on the 10th of January, 1900. While on the road, I was impressed to go into a certain house just passed. Not knowing why, I kept going on. Again the impression came, this time with double force. Turning about I walked back, knocked on the door and was invited inside. Sitting down, I conversed on general topics with an intelligent woman. Suddenly a thought came forcibly to her mind, and she exclaimed: "What an odd dream I had the other day! It might have been a vision, for I am quite sure I was awake!"

Then she related the following: "I thought I saw myself out in the sea in an oarless, rudderless boat. The waves were dashing against the little boat, nearly capsizing it at every splash. I was in such horror. Sometimes there seemed stones before me, but reaching for them, I found they were merely feathers and straw. After being tossed about nearly to desperation, there appeared before me a fine, large steamer, laden with happy and contented

people. Those on board were beckoning me to them. But, no; I drifted away, and finally the ship of rescue disappeared from view.

"Three times I beheld this dream or vision, and at the close of each, my mother's face came before me for several moments; each time, she had an anxious look. What it all meant, I do not know, but it has worried me ever since."

This was, in substance, the account she gave of her dream or vision. Like a flash, the interpretation thereof was given me, which, as far as I remember, was as follows:

You have acknowledged to me you did not know which was the right faith; you disbelieve in christening, yet belong to a sect that teaches it as essential to salvation; you say you go to a chapel of another creed, and at the same time agree with me that their claims of "instant salvation" and "belief-alone" doctrines, are wrong. Still you attend another faith, yet doubt its authority. To be plain: what could be a better illustration of your condition than that of the rudderless, oarless boat, tossed about upon the waves of life's rough sea? Are you not "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive"? Paul says, that is the way with all not having "apostles and prophets" as their instructors and leaders (Eph. 4.) Are you not drifting about in the shallow boat of doubt and confusion, nearly despairing, reaching for the sure rocks of salvation, and catching only straws in the shape of flimsy romantic tales "with a hidden meaning," that does not satisfy the cravings of your soul for heavenly light?

Madam, you tell me how hard it is to know which is the truth, and that you are about to despair in your search for it. Yet in your life, the good old gospel ship has appeared before you to rescue you from your dangerous condition three times. First, in your youth in Abingdon when, you say, many joined the "Mormon" faith among your friends. Still you drifted upon the stormy sea of life. The elders and saints left your old home, most of them emigrating to America, and then the vessel disappeared for a time. The second time it came before you was seven or eight years ago when Elder Sears and his companions preached in the streets and halls of Abingdon, England. You acknowledge that every thing

he taught seemed according to the Bible. Yet you drifted, and in time the elders again left Abingdon.

Now again, having moved to Guernsey, the sea of life is more turbulent than ever. While you are being tossed about, the Lord again causes the gospel ship to come before you, and with cheerfulness, we beckon you to enter the same and the voyage of life will be completed in a safe vessel, so you can land in due time at the port of heaven where there is no more death, sorrow, crying or pain, for the former things have passed away.

Your own mother, beyond the veil, is anxious for you to go on board the gospel ship by entering the Church of Christ. The question now is: "Will you drift again?"

She acknowledged the interpretation to be correct. I begged her and her husband to give prayerful consideration to the warning, for by living up to what it teaches, it would mean their salvation.

This not only opened up the way at their home, where we had a standing invitation, and where there was a whole family interested in the truth, but from them it went to others, and thus the Lord opened the way.

Do not be Neutral nor Lukewarm.

Elder J. M. Lauritzen, writing to some friends in Utah, from his mission-field in Christiansand, Norway, gives some advice that may prove of general value; it is presented to the readers of the ERA through the courtesy of Mrs. Annie G. Lauritzen:

I trust that a brighter day is dawning for us all. One reason why we are so happy here in the mission-field is because we hold ourselves free from evil associates and companions. That is one reason, and another is that, being free from these evil influences, we enjoy a greater flow of the Holy Spirit which prompts us to do our duty, and, in doing so, we find great joy. You know the Savior said, "If you were of the world, the world would love you, but because you are not of the world, the world hates you." These words, every faithful missionary can testify are true. The world does not love us, and hence, we find no companions here among our fellow-men who are of the world, and it is herein that we are greatly blessed; for, being alone, we become humble and draw near unto the Lord. He sends us the Comforter, the Holy Spirit,

which is the best companion a person can have on this mortal journey. We can enjoy the same blessings at home, if we will pursue the same course.

The trouble with us sometimes is that we try to serve God and mammon both at the same time. We go to meeting to be on good terms with the church people, and then we go and drink a glass of beer and smoke a cigar with our outside friends in order to be considered a jolly good fellow among them. Now let us sit down and seriously consider the results of taking such a course, and what do we find? Why we find that neither the Lord nor the devil has any confidence in us. We are neutrals a straddle of the fence; cowards who dare not take a stand with either one side or the other. Read Revelation 3: 15-16. The Lord is talking to a branch of The Church, and he says: "I know thy works, that thou art neither cold nor hot. I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." What is true of a branch of The Church is true of an individual, because a branch is composed of individuals.

The Lord has no use for a person who is lukewarm. Such a one he will spue out of his mouth. This is a true principle, and we can see it in operation round about us every day. The man who has the moral courage to do either one thing or the other is admired even by his enemies. We believe that before we came here upon the earth, we all had an existence in the spirit world. That our Father in heaven prepared and created this earth as a place where each of us could come and pass through an experience that would result in honor and glory, on one hand, or in condemnation, on the other, according to our works. In order to come in contact with the grosser elements, we had to fall. The fall was brought about through the sinning of our first parents. A law having been broken, eternal justice required that an atonement be made. This required the voluntary sacrifice of an innocent being. Two candidates presented themselves, Christ and Lucifer, and each presented his plan. One was good and the other was bad; and right here, in the spirit world, we were placed in the same position as we are here on earth—we were given the privilege of choosing which master we would serve.

A person who cannot be a master must be a servant, and no person can be a master who has not a mind of his own. We are placed in the same position here as we were in the spirit world. The same forces of good and evil are here, and we are required to choose. Life consists of two roads with a fence between. We are at liberty to choose which road we will follow, and which master we will serve. But there are those who do not choose, but who take a seat on the fence and cast their smiles upon those going by, both on the right hand and on the left. Don't you get on that fence, my friends; there are too many there now. They foolishly imagine that they are occupying a good position, and often they speak lightly of those struggling about them, but some day they will come to their senses, and find that those who have been struggling have advanced, and are now out of their reach, and sight, as well, while they themselves are still sitting on the fence.

A gentleman one day said to me:

"Mr. Lauritzen, don't you ever get discouraged?"

I replied, "No; not as long as I do my duty."

"Why," said he, "if I had to meet the opposition that you do, I should certainly be discouraged."

But this is where the gentleman was mistaken. The man who knows he is right, never gets discouraged. Therefore the first consideration is, "Be sure you're right, then go ahead."

Opposition is the natural food for ambition. We must taste the bitter to appreciate the sweet. The man who has never been hungry does not know the value of food. Neither does the man who has never met opposition know the meaning of success. In the economy of the Creator, there is no middle road to anything. As I said before, there is simply a fence there, and if you want to take it easy, you can get on that fence, but remember it is a fixture, and a stationary thing, and by resting on it you never get any farther. A person on this fence is neither plus nor minus, he is simply cipher. Every intelligent young person has an ambition to accomplish something in life, and to do so, a firm stand must be taken. Never mind what people say; never mind opposition, but "Be sure you're right, then go ahead."

This is the key to success in all things, whether in heaven or

on earth—in this life or in the next. If you know you are right, but don't go ahead, your knowledge will never benefit you, and if you go ahead without first knowing you're right, the whole will be simply guess work. The two must go together. This is what the Bible calls faith and works. It is the underlying principle of the plan of salvation, in temporal as well as spiritual things. }

Remarkable Case of Healing.

Elder Ephrain H. Nye, president of the California mission, writes to the ERA, from San Francisco, under date of March 25, as follows:

On February 13, 1901, Mr. Shaw, of this city, a member of the Church of Jesus Christ of Latter-day Saints, was stricken with a paralytic stroke which affected his whole right side, so that he was unable to move hand or foot, on that side, nor was there any sense of feeling left in any part thereof. The family physician, a man of twenty-two years' practice, was called in, and, after carefully examining the patient, said it was a severe stroke, and it would be at least three months before he could walk. But the afflicted man told the doctor that he was a "Mormon," and that he would send for the elders of The Church who would administer to him by the "laying on of hands," and that before tomorrow's sun should set, he would be a well man. After chatting over the matter awhile, the doctor expressed a desire to be present when the ordinance was performed. To this, Brother Shaw readily consented.

The day following, Brother Shaw sent to 939 Golden Gate Avenue, this city, for the elders. Two of them, George W. Squires and A. W. Hale, went, and on reaching the house of the afflicted man found him as reported.

The doctor was sent for, and he again examined his patient, in the presence of the elders, and again said that the whole right side was paralyzed, and that it would take at least three months for the best medical skill to cure him.

The elders, having prepared themselves by fasting and prayer, now proceeded to attend to the sacred ordinance. At the request of the sufferer, Elder Squires anointed the afflicted part of the sick man's body with oil, and Elder Hale pronounced and sealed

the blessing upon him. While the elders' hands were yet upon the patient's head, the power of God was manifested in such great abundance that it fairly made the elders tremble. The life-giving influence of the Holy Spirit swept over the afflicted man, and by the grace of God, he was instantly healed.

The first evidence of restoration to the stricken side was the raising of his right hand to his head; he then stretched it out to shake hands with the doctor who was very much astonished at what he had witnessed. Brother Shaw then sat up, dressed himself, walked down stairs and ate a good, hearty dinner. He has been well, and has attended to his work ever since. The doctor came to our meeting the following Sunday night, and freely expressed wonder and astonishment to a number of the Saints at the close of the meeting.

This is the second time that Brother Shaw has been healed in like manner. Once, about two years ago, when he was stricken in the same way and was healed instantly, by the laying on of the hands of two of the elders of this Church.

If any desire to verify the foregoing statement, they may write to Brother T. W. Shaw, 3648, 16th St., San Francisco, California. His wife and her three grown children, all members of the Methodist church, will testify to the truth of the foregoing statement. They all rejoice in the knowledge of the fact that they are the recipients of one of the greatest gifts and blessings of the gospel, and of the power of God manifested through the laying on of the hands of the elders of The Church.

THE NAMELESS SAINTS.

What was his name? I do not know his name.
I only know he heard God's voice and came;
Brought all he loved across the sea,

To live and work for God—and me;
Felled the ungracious oak, with horrid toil
Dragged from the soil
The thrice gnarled roots and stubborn rock;
With plenty filled the haggard mountain side,
And when his work was done, without memorial died.
No blaring trumpet sounded out his fame;
He lived, he died. I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his moldering bones.
Only a cheerful city stands,
Built by his hardened hands;
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes;
These are his monuments and these alone—
There is no form of bronze and no memorial stone.

And I?
Is there some desert or some boundless sea
Where thou, great God of angels, wilt send me?
Some oak for me to rend, some sod
For me to break,
Some handful of thy corn to take
And scatter far afield,
Till it in turn shall yield
Its hundredfold
Of grains of gold—
To feed the happy children of my God?—
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me!
And though this body lie where ocean rolls,
Father, count me among all faithful souls!

EDWARD EVERETT HALE.

AUTHORITY AND RECORDS GO HAND IN HAND.

BY ELDER J. C. JENSEN.

Several usurpers, since the death of the Prophet Joseph Smith, have claimed the right to lead The Church, but their claims have been ignored. The people have intuitively felt that where there are no records, there is no authority. I remember hearing the son of an apostle make the statement that his father told him that if he would always follow the records of The Church, there he would find the authority. This statement, I hold, is sustained by scriptural proof:

For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. (Book of Mormon, II Nephi, 29: 11.)

The Lord, through the Prophet Nephi, informs us that no portion of the earth, upon which the people of God shall dwell, will be without the command to keep records; for by them shall they be judged. When the inhabitants of Jerusalem, about six hundred years before Christ, became steeped in sin and corruption, the Lord raised up prophets and faithful men to cry repentance unto them, threatening them with destruction should they fail to heed the warning. Lehi was one of these prophets whose message was rejected. He was called to depart with his family into the wilderness, and was told that, inasmuch as they kept the com-

mandments of God, they should be led to a land of promise, (America.) After a journey of three days they pitched their tents by the river Laman, near the Red Sea. By vision, Lehi learned that two things were necessary before they could proceed on their journey: first, wives must be provided for his sons; second, the records of their forefathers had to be procured. These latter were in the possession of a man named Laban. By command, Lehi sent his four sons to obtain the records. Twice they tried in vain, losing all their gold and silver in the second attempt. Nephi, a man of wonderful faith, knowing that God would not require an impossibility at their hands, made the third attempt, and this time found Laban lying on the ground drunken with wine:

And it came to pass that I was constrained by the spirit that I should kill Laban: but I said in my heart, never at any time have I shed the blood of man, and I shrunk and would that I might not slay him. And the spirit said unto me again, Behold the Lord hath delivered him into thy hands; yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he had also taken away our property. And it came to pass that the Spirit said unto me again, Slay him, for the Lord hath delivered him into thy hands. Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish, than that a nation should dwindle and perish in unbelief. (1 Nephi, 4: 10-13.)

By the death of Laban, the records were obtained, and the sons of Lehi returned to their father in the wilderness. Not only were they commanded to keep the record which they thus received, but they were instructed to keep a record of the hand-dealings of God with them, from that time on. They kept two sets of plates, the larger and the smaller. The former gave a more detailed account of their travels, wars and contentions with the Lamanites, after they had arrived in the promised land; while the latter plates dealt more with spiritual things, thus forming a complete record. God requires no work without a purpose, and his purpose in relation to these records may be seen from the following quotations:

Write the works of this people, which shall be, even as hath been written, of that which hath been; for behold, out of the books which have been written, and which shall be written, shall this people be

judged, for by them shall their works be known unto men. And behold, all things are written by the Father; therefore, out of the books which shall be written, shall the world be judged. (III Nephi 27: 24-26.)

And now my son Helaman, I command you that ye take the records which have been entrusted with me; and I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept. (Alma 37: 1,2.)

And there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a hundredth part of what was done among so many people, in the space of twenty and five years; but behold there are records which do contain all the proceedings of this people; and a more short but a true account was given by Nephi. (III Nephi 5: 8,9.)

Now that we have proven that the people of the Book of Mormon were a record-making people, let us next see by what power their records were to be preserved. We have already shown Alma's instructions to his son Helaman, on the manner of keeping records, and verses 14 and 15 of the same chapter, (Alma 37,) show by what power he was to retain them:

And now remember, my son, that God has entrusted you with these things, which are sacred, which he has kept sacred, and also which he will keep and preserve for a wise purpose in him, that he may show forth his power unto future generations. And now behold, * * that if ye transgress the commandments of God, behold, these things which are sacred shall be taken away from you by the power of God, and ye shall be delivered up unto satan, that he may sift you as chaff before the wind. But if ye keep the commandments of God, and do with these things which are sacred, according to that which the Lord doth command you, (for you must appeal unto the Lord for all things whatsoever ye must do with them,) behold, no power of earth or hell can take them from you, for God is powerful to the fulfilling of all his words.

The reader will readily observe from these passages, the importance of keeping faithful records. Would it seem a reasonable view to conclude that the Lord placed greater stress on the keeping of proper records, in the days of Nephi, than he does in our

day, when we live in the Dispensation of the Fullness of Times? I think not; and the commands of God to the prophets Nephi and Joseph Smith blend in the thought that "Authority and Records go hand in hand." This may be observed from the following:

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ. (Doc. and Cov. 21: 1.)

Not only was a record to be kept of the Prophet Joseph, but of each member of The Church. Let us pursue the theme further:

It shall be the duty of the several Churches composing the Church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the Church, with a list of the names of the several members uniting themselves with The Church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole Church may be kept in a book by one of the elders, whoever the other elders shall appoint from time to time; and also if any have been expelled from the Church, so that their names may be blotted out of the general Church record of names. (Doc. and Cov. 20: 81-83.)

It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general Church Record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop; and also their manner of life, their faith, and works; and also of all the apostates who apostatize after receiving their inheritances. It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their geneology to be kept, or to be had where it may be found on any of the records or history of The Church; their names shall not be found, neither the names of the fathers, nor the names of the children written in the Book of the Law of God, saith the Lord of Hosts. Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often-times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels

shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the Book of the Law of God. * * And all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth. These things I say not of myself; therefore, as the Lord speaketh, he will also fulfill. And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from The Church; as well as the lesser priesthood, or the members, in that day, shall not find an inheritance among the Saints of the Most High; therefore it shall be done unto them as unto the children of the priest, as will be found recorded in the second chapter and sixty-first and second verses of Ezra. (Doc. and Cov. 85: 1-7, 9-12.)

All who believe in the gospel, as now restored to earth, watch anxiously for the eventful day when the "one mighty and strong" shall come to set in order the house of God, and arrange by lot the inheritance of the Saints. But many overlook the vital points of preparation. On the day The Church was organized, the Lord declared a record should be kept so that a regular list of all the members of The Church might be had in a book, which record should give an account of their life, faith and works, and those who had consecrated their property. When the "one mighty and strong" shall come to arrange by lot the inheritance of the Saints, those whose names are found enrolled in this book of the law of God may be likened to the five wise virgins who had their lamps filled with oil and trimmed. Those whose names do not appear are those who have apostatized after receiving their inheritance, or have not kept their names enrolled on the general Church record. They shall seek an inheritance in vain, for their portion shall be appointed them among the unbelievers. Among those unfortunate ones will be such as have held the high priesthood, or the lesser priesthood, or who were members, for when they shall seek their register among those that are counted by genealogy (and all will be thus counted), their names shall not be found. Such will be the fate of those who neglect the records and fail to keep their names clear on God's register on earth. The question may be asked with propriety: Where are the records which the "one

mighty and strong" shall consult to determine who are faithful? Wherever the authority of God exists! The priesthood remains with those who recognize Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow as prophets of God. With them should the records be found, and by them they have been and must be protected. Let us see what James Whitehead, at one time private secretary to the Prophet Joseph Smith, now a Josephite, has to say:

I took the position of private secretary to Joseph Smith on the eleventh day of June, 1842, was in the office before that, but not as his secretary. My duties were to keep his correspondence, letters, books and everything of that nature belonging to the office as his secretary. He had a good deal of correspondence. I did not keep the historical records nor the Church records. There was a historian for that purpose. Willard Richards, who lived at Nauvoo, was the historian. James Sloan, was Church historian before Willard Richards; he is now dead. I don't know whether he went to Salt Lake or not. I think the records were all taken to Salt Lake. I know all the Church records that I had anything to do with were taken there; I know they were, because I packed them myself. I was ordered by Joseph Smith's administrator, Mr. Joseph Coolidge, to pack them up. I did so, and delivered them to the Twelve according to his instructions. * * * I was appointed private secretary of Joseph Smith, in 1842, held that position until he was killed, the twenty-seventh day of June, 1844, and had certain records in possession as private secretary all the time, until 1847, when they were turned over by order of Joseph Smith's administrator, to the Twelve, at Omaha; and at Omaha, I helped re-pack the Church records, and left them in the possession of the Twelve; then I returned to Alton, Illinois. The persons who composed the Twelve at that time were: Brigham Young, Heber C. Kimball, Orson Pratt, George A. Smith, William B. Smith, Wilford Woodruff, Parley P. Pratt, Orson Hyde, Lyman Wight, John E. Page, John Taylor and Amasa Lyman. All these persons, composing the Twelve, went to Salt Lake City with Brigham Young, except John E. Page, Lyman Wight, W. B. Smith and Amasa Lyman. [Amasa Lyman went to Utah with the Twelve.] (Complainant's Abstract of Pleadings and Evidence, Temple Lot Suit, page 30.)

Now that we have proven by those who are against us that the records are in Utah, let us see farther why the Lord will have the faithful preserve them:

Verily, thus saith the Lord unto you concerning your dead: When

any of you are baptized for your dead, let there be a Recorder, and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; that in all your recording it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven. * * * And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts. (Doc. and Cov. 127: 6-9.)

I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a recorder, who should be eye witness, and also to hear with his ears, that he might make a record of a truth before the Lord. Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, etc., and the history of the whole transaction; naming also, some three individuals that are present, if there be any present, who can at any time when called upon, certify to the same, that in the mouth of two or three witnesses, every word may be established. Then let there be a general recorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record they have made is true. Then the general Church recorder, can enter the record on the general Church book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the Church. And when this is done on the general Church book, the record shall be just as holy, and shall answer the ordinances just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the general Church book. You may think this order of things to be very particular, but let me tell you, that it is only to answer the will of God, by conforming to the ordinances and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the gospel. And further I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when

he declared, as you will find, recorded in Revelation 20: 12: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works." You will discover in this quotation, that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently the books spoken of must be the books which contained the record of their works; and refer to the records which are kept on the earth. And the book which was the book of life, is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previously to my leaving my place—that in all your recordings it may be recorded in heaven. Now the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ, wherein it is granted, that whatsoever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth, shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth, shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own *propria persona*, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead. It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven. Nevertheless in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it? (Doc. and Cov. 128: 2-9.)

On the third day of April, 1836, after the Kirtland Temple had been dedicated unto the Lord, among other heavenly messengers that appeared to Joseph Smith and Oliver Cowdery, while in vision, and committed keys of authority, was the Prophet Elijah.

After this vision had closed, another great and glorious vision burst

upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the door. (Doc. and Cov. 110: 13-16.)

The Prophet Joseph, explaining the nature of the work referred to by Elijah, said:

Now the word *turn* here should be translated bind or seal. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion. But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. The Saints have not too much time to save and redeem their dead, and gather their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world. (Historical Record, page 540.)

When we consider the importance attached to this great work, we cannot wonder that it was the controlling theme of the Prophet's tongue and pen, during his last few years. "By their fruits you shall know them." Having received the keys, the Latter-day Saints were commanded to build temples that the holy ordinances for the dead might be performed. "For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty wherein ye are not able to build a house unto me," said the Lord. While The Church was in its infancy and poverty, the Lord permitted them to perform baptisms for the dead in the Mississippi River, but not so later. The following

quotation from the minutes of a conference held at Nauvoo, April 7, 1842, will show that in the Nauvoo Temple, a font was so far completed that, under the Prophet's direction, baptisms with various objects in view were performed:

President Joseph Smith said: Baptisms for the dead and for the healing of the body must be in the font; those coming unto The Church and those rebaptized may be done in the river. A box should be prepared for the use of the font that the clerk may be paid, and a book procured by the monies to be put therein by those baptized, the remainder to go to the use of the temple. Sang a hymn. Ordination to take place tomorrow morning, baptisms in the font also. (Times and Seasons, Vol. 3, Page 762.)

Again, from the same minutes of April 8th, 1842:

John Taylor preached a sermon while the ordinations and baptisms were going on.

Thus we have proven that baptism for the dead was both taught and practiced in Nauvoo, and the keeping of a proper and faithful record of the same is only conforming to the will of God, for it is by those records we shall all be judged. This applies to the living as well as to the dead; the records will show what have been our works. The work of baptism for the dead has been carried on extensively by the Saints since coming to Utah. Four magnificent temples have been erected in which the sacred work is being performed, and the records of this work are preserved in the archives of these temples. Alma, speaking by the spirit of prophecy to his son Helaman, told him that if he transgressed, the sacred records would be taken from him. The same law applies today. The records have been taken from those who transgressed, and they (the records) are now in Utah where the priesthood and authority also exist. In conclusion of our proof that the *original records* of The Church are in Utah, we quote from a letter received from Andrew Jensen, assistant in Historian's office of The Church:

SALT LAKE CITY, UTAH, Jan. 5, 1901.

Elder J. C. Jensen.

Richland Co., Wisconsin,

DEAR BROTHER:—

Your letter dated Dec. 21, 1900, has been received and perused, and in reply can assure you that the records of The Church

from the date of its organization, in the year 1830, to the year 1845, as well as the records up to the present time, are in the library of the Historian's office, Salt Lake City, together with other valuable Church records.

Your brother,

ANDREW JENSON.

Now that the records of The Church have been preserved and continued by the faithful, let those who have been crying, apostasy, delusion and usurpers, beware lest they procrastinate the day of their repentance, and their portion be appointed them among unbelievers, for the authority and the records are in Utah, and from these, they must seek their inheritance when the one mighty and strong shall come.

IT ISN'T THE THING YOU DO.

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of heartache
At the setting of the sun.
The tender word forgotten;
The letter you did not write;
The flower you did not send, dear,
Are your haunting ghosts tonight.
The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say.
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time or thought for
With trouble enough of your own.
These little acts of kindness
So easily out of mind,
These chances to be angels
Which we poor mortals find.
It isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heartache
At the setting of the sun.

MARGARET E. SANGSTER.

SOME OPPORTUNITIES FOR THE YOUNG MEN OF UTAH.

ANSWERING THE QUESTION: WHAT AVENUES ARE OPEN
IN WHICH TO GAIN A LIVING?

BY JOHN SUNDWALL, PH. B.

It was one of those dry, dusty days, characteristic of September, when a wagon, drawn by two horses, stopped at a watering place in one of our northern Utah towns. My curiosity was somewhat aroused by the inmates thereof. Upon investigation, I found it to be one of our usual emigrant wagons on its way to Canada. The driver was a young man, perhaps twenty-five or twenty-six years old. With a young wife and a handsome babe, he was on his way to the north country.

During the few moments of his brief stopping, the following conversation took place. I first began by asking, "Why are you leaving friends and home in Utah, and going into a far-off country? Are you not satisfied with Utah?"

"Yes," came the prompt reply, "I am satisfied with Utah. I love her. I was born and raised within her beautiful vales. I have many friends, and a kind mother and father whom I regret to leave, but I am compelled to go and seek a new home, for I can see no opportunities for young men in Utah."

Such was the substance of our brief conversation. The ending sentence of his reply, "I can see no opportunities for young men in Utah," is the remark that impells me to write. Little

did this young man realize the error of these thoughts and words. His case is only a fair example of thousands of young men growing up in Utah, who also allow these words to fall from their lips—young men, who, wasting their prime of life in vainly waiting for some unforeseen event to grasp and carry them on to prosperity, arrive at that age in life when they must settle down with a family, and then must emigrate from home, because Utah has presented no opportunities for them to earn a livelihood.

It is my purpose to point out to these complaining young men a few of the hundred opportunities that Utah boys should grasp. If taken advantage of properly, with a fair preparation, they will bring large incomes, if not fortunes, to the young men who grapple with them.

The present cry is, that Utah today is over-crowded in all the vocations. Trades and professions are filled, and the only solution is to seek a home in some far-off, unsettled country.

When we consider the vast resources of our state, in the earth and on its surface—when we consider the numerous opportunities in agriculture, mining and manufacturing, we may readily conclude that Utah could support thrice the population that she has today, and still afford opportunities for her sons.

Before proceeding with the discussion, I will voice the sentiments and thoughts of some of our most successful business men from whom I have received many valuable suggestions.

The three great industries that offer opportunities are mining, agriculture, and manufacture. We have hardly begun the development of these great industries; and, ere long, thousands of opportunities will present themselves therein to our young men who are prepared to make use of them.

Let us first examine the mining conditions. No state in the union affords better opportunities in mining than Utah. As our mines develop, there will be a constant demand for mining engineers. Skilled engineers are now in demand, here and throughout the west. We have a few in Utah at present, but very few of them are Utah's sons. Who of the young men of this state are grasping the opportunities in that line? Very few.

There are, indeed, some very good opportunities for young men in mining and civil engineering. In connection with mines

that are to be developed in Iron county, and other parts of the state, there will be a demand for civil engineers, as also in the construction of grades, bridges, and railroads soon to form a network over the state.

I have been informed that the government of the United States fails to get the quota of engineers from Utah. A few of our young men, who have become skilled in these professions, are serving our nation in different parts of the world at large salaries. Let more prepare themselves.

Treatment of low-grade ore must be, and will be, a mighty factor in the future development of Utah's resources. When are we to look for the practical demonstration of this problem? The young men of Utah must answer. If they are not prepared, we must send east for skilled persons. Which shall it be?

The coming motive power is electricity. The time is not far-distant when there will be a great demand for electricians. "Indeed," says one of Utah's most successful men, "one of the best opportunities for young men is in turning their attention to questions of long distance, high tension, electrical transmission. Electricity is the coming motive power, and, I believe, within ten years will be applied to railroads. I am educating one of my sons in that line of industry. I can see great opportunities in this line of business." Electrical engineering is within the reach of all young men who have determination and ambition. Who will become our future electrical engineers? Eastern men or Utah's sons? Which?

What about agriculture? Not one half of the lands of Utah are cultivated. We have thousands of acres of arid land in southern Utah, that can be made as productive as any other land in the world. How are we to reclaim these barren, unproductive areas? By the building of reservoirs, which is a coming factor in this state. Would it not be profitable for some of our young men to turn their attention to the science and art of reclaiming our arid lands? In addition to cereal raising, our profits will come from the raising of beets, tomatoes, and fruits. Sugar and canning factories form a great industry in this state.

We have abundance of acreage under cultivation now to engage our sons at home. The trouble lies in the fact that we are not making our farms yield what they should under good manage-

ment. Many farmers in northern Utah realize from \$100 to \$150 profit from one acre of tomatoes. Chinese gardeners, in the suburbs of Salt Lake City, realize more from one acre than many of our farmers get from fifty acres. I take pleasure in quoting the words of one of our great political economists, on the subject of the use of lands in Utah: "Last week, a young married man called into the office and discussed some points in his farm work in northern Utah. He has a twenty-five acre farm. The few cows he keeps return him from \$4 to \$5 per month each. Sugar beets and other crops, I found, run his yearly income to \$700 or \$800. Another farmer three miles north of here (Logan) is selling us milk. His farm contains thirty-acres. His milk account is close to \$300 a year. One hundred stands of bees, a year ago, brought in \$500. Small fruits and other products brought the yearly income to \$1000—\$600 being clear profit, which goes to the bank." The products of small farms, may be increased proportionately on large farms. Hence, we may readily conclude that there are now many opportunities for the young men of Utah, whose desires are to become farmers.

One of the best positions that a young man could qualify himself for would be that of agricultural superintendent. Speaking of the sugar-beet industry, there seems to be a wide field for the employment of men who thoroughly understand beet-raising in all its branches, particularly as applied to irrigation. Remarks one: "We have at present about one dozen men who have been educated in this line; and who are eagerly sought for in every state in the Union, where people are engaged in beet-sugar culture."

Utah and other states need a great many beet-field superintendents. The salaries given these men are large. Another excellent opportunity for Utah boys who have no trade or profession.

Opportunities offered in manufacturing are numerous. Our greatest manufactories today, perhaps, are our woollen mills. They have been in operation about thirty years, and today we have not had a Utah man to fill the position of dyer and finisher. I have been informed that when there is a change to be made, the managers are compelled to send east for men to fill these positions. Think of it! Sending east for men to fill our positions in the manufacturing of cloth; and, at the same time, the sons of Utah are

forced to leave the land of their birth, because of a dearth of employment. How long will we allow this condition to continue? Utah will grow in this industry. More woollen mills will be established, and the sons of Utah should fill these positions.

In northern Utah, a number of tomato canning factories have been established. Canning tomatoes has become a very profitable industry to both the owner and the producer. More canneries are soon to be established. The few that we have are mostly managed by imported men. Why not some of the sons of Utah prepare themselves as skillful managers of canning factories?

Another profitable industry, in the manufacturing line, is the creamery business. This, without question, can be classed among the greatest coming industries of this state. I will again quote the words of one who is interested in the future welfare of our state. He says, "We have a great many creameries in Utah now, and I listened the other day to an expert who had visited many of our plants, and he reported to me that it was a shame to see the loss occasioned by the ignorance of some of the so-called managers." He insisted that it would pay the companies to employ a practical man, and give him twice the amount of wages; the results would be better to the companies. It would be money in their pockets. Let us have some of our boys prepare themselves for practical overseers of creameries, and be able to make the best butter at the lowest cost; let them be able to make cheese that is not like leather, that will not have to be sold within a month for fear of its spoiling.

"There are a great many openings in the creamery business," remarks an authority on this subject, "but like everything else, the returns are governed by the cost of the investment, not in money, merely, but rather in experience—in learning thoroughly all about the business. Successful men must begin at the bottom and years, not months, must be spent in climbing. Sometimes, many years of patient and intelligent endeavor must elapse. The best way to learn the creamery business is to work at it. Use every opportunity that your locality or state affords."

There is one other opportunity that some of our young men should take hold of. Utah is not supplying her quota of young men in the civil service, especially in the railway mail service.

One of our Utah boys within the past year passed the examination, and within three months received an appointment from the Government as a mail clerk. He is now working at a salary of \$75 per month with an excellent opportunity for an increase of wages.

It would be well for some of the young men of this state to prepare for the civil service.

New railroads will soon be in operation. There will be a great demand for operators and agents. How many of the young men are learning telegraphy? Who has determined to master this profession? Good agents and operators are always in demand.

I have now occupied more space than I should have done in enumerating some of the opportunities that the young men in Utah should grasp. There are hundreds of others that will come to those who prepare themselves. Think of those that will come in manufacturing, such as the packing and canning of meats, the making of soap, furniture, chemicals, etc! These few of the many, are opportunities that the young men of Utah should seize as they pass! Nothing is more to be regretted than opportunity lost. The young men of Utah have allowed too many advantages to slip by. As a result, present industries, requiring skillful labor, are operated by eastern men. "Nothing slips by more easily," says Thayer, "than opportunity; and once gone, it is gone forever. The same opportunity comes but once in a life time. If not improved, when it appears, it becomes a lost opportunity, leaving disappointment and pain behind, as a loss always does. Never was there such an opportunity to compete for prizes as there is today. There never was so much room for the best as now. The field of exploits stretches beyond the Father of Waters to the shores of the Pacific; from the Hudson Bay, on the north, to the Gulf of Mexico, on the south; and Providence invites every young man to this vast arena of action extending from sea to sea."

In conclusion, let me say, it is the duty of every young man to prepare himself, so that he may be able to seize some one of the many opportunities that glide past every moment. So shall we pride ourselves of great industries, managed and operated by the sons of Utah.

THE STORY OF "MORMONISM."*

BY DR. JAMES E. TALMAGE, OF THE UNIVERSITY OF UTAH.

First, permit me to express the mingled satisfaction, pleasure, and encouragement, which the present opportunity affords. I rejoice in the thought that a people, who, because notoriously unpopular, have been so generally maligned that even the passing vagrant has considered it his privilege to throw a stone or hurl a clod at them, may now be heard at the nation's seats of learning, and by those whose profession it is to seek, because they love, the truth.

To me, an assembly of students, as pupils and professors alike are, is a distinguished gathering, before which any speaker may feel honored in appearing. Students are philosophers—lovers of wisdom by profession and in fact. In this august brotherhood, I am proud to claim some rights of fellowship, however unworthy a member I may be; and whenever I meet others of the fraternity, I feel within my soul the swelling impulses that tell of kinship. Before such a gathering the speaker is bound, by more than ordinary obligations, to present his best and most mature thought as to the truth on which he treats. Our present theme is fitting to such an assembly, dealing, as it does, with living topics of profound importance.

In the minds of many, perhaps of the majority of people, the scene of the "Mormon" drama is laid almost entirely in Utah; indeed, the terms "'Mormon' question," and "Utah question" are often

* A lecture delivered by invitation at the University of Michigan, at Cornell University, and elsewhere.

used interchangeably. True it is, that the development of "Mormonism" is closely associated with the history of the long-time Territory and present State of Utah; but the origin of the system must be sought in regions far distant from the present gathering-place of the Latter-day Saints, and at a period ante-dating the acquisition of Utah as a part of our national domain.

I have here used the term "origin" in its commonest application,—that of the first stages apparent to ordinary observation,—the visible birth of the system. But a long, long period of preparation led to this physical coming forth of the "Mormon" religion,—a period marked by a multitude of historical events, some of them preceding by centuries the earthly establishment of this modern system of prophetic trust. The "Mormon" people regard the establishment of their Church as the culmination of a long series of notable events. To them it is the result of causes unnumbered that have been operating through ages of human history, and they see in it the cause of many developments yet to appear. This to them establishes an intimate relationship between the events of their own history, and the prophecies of ancient times.

In reading the earliest pages of "Mormon" history, we are introduced to a man whose name will ever be prominent in the story of The Church—the founder of the organization by a common usage of the term; the head of the system as an earthly establishment;—one who is accepted by The Church as an ambassador specially commissioned of God, to be the first prophet of the latter-day dispensation—Joseph Smith. Rarely indeed does history present an organization, religious, social, or political, in which an individual holds as conspicuous and in all ways as important a place as does this man in the development of "Mormonism." The earnest investigator, the sincere truth-seeker, can ignore neither the man nor his work; for The Church under consideration has risen from the testimony solemnly set forth, and the startling declarations made by this person, who, at the time of his earliest announcements, was a farmer's boy in the first half of his teens. If his claims to ordination under the hands of divinely commissioned messengers be fallacious, forming as such claims do the foundation of The Church organization, the superstructure cannot stand; if, on the other hand, such declarations be true, then indeed is there little

cause to wonder at the phenomenally rapid rise and the surprising stability of the edifice so begun.

This man was born at Sharon, Vermont, in December, 1805. He was the son of industrious parents who possessed strong religious tendencies and tolerant natures. For generations his ancestors had been laborers, by occupation tillers of the soil; and though comfortable circumstances had generally been their lot, reverses and losses in the father's house had rendered the family almost abjectly poor; so that from his earliest days, the lad Joseph was made acquainted with the pleasures and pains of hard work. He is described as being more than ordinarily studious for his years; and when that powerful wave of religious agitation and sectarian revival which characterized the first quarter of the last century, reached the home of the Smiths, Joseph with others of the family were profoundly affected. The household became somewhat divided on the subject of religion, and some of the members identified themselves with the most popular sects; but Joseph, while having a favorable feeling for the Methodist sect in comparison with others, confesses that his soul was sorely troubled over the contemplation of the strife and tumult existing among the religious bodies; and he hesitated. He tried in vain to solve the mystery presented to him in the warring factions of what professed to be the church of Christ. Surely, thought he, these several churches, opposed as they are to one another on what appear to be the vital points, cannot all be right. While puzzling over this anomaly he chanced upon this verse of the epistle of St. James:

"If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

In common with so many others, the earnest youth found here within the scriptures, admonition and counsel as directly applicable to his case and circumstances as if the lines had been addressed with his own name in the superscription. A brief period of hesitation, in which he shrank from the thought that a mortal like himself, weak, youthful, and unlearned, should approach the Creator with a personal request, was followed by a humble and contrite resolve to act upon the counsel of the ancient apostle. The result, to which he bore solemn record, (at first with the simplicity and enthusiasm of youth, afterward confirming the same with increas-

ing powers of manhood, and finally voluntarily sealing the testimony with his life's blood), proved most startling to the sectarian world—a world in which according to popular belief no new revelation of truth is possible. For while growth, progress, advancement, development of known truths, and the acquisition of new ones, characterize every living science, the churches of the world have declared that nothing new must be expected from the fountain-head of wisdom.

The testimony of this lad is, that in response to his supplication, drawn forth by the sacred admonitions of an inspired apostle, he received a divine ministration; heavenly beings manifested themselves to him,—two, clothed in purity, and alike in form and feature. Pointing to the other, one said, "This is my beloved Son, hear him." In answer to the lad's prayer, the heavenly personage so designated informed Joseph that the Spirit of God dwelt not with warring sects, which, while professing a form of godliness, denied the power thereof, and that the authority of the heavenly priesthood would yet be restored to the earth. Overjoyed at the glorious manifestation thus granted unto him, he withheld not the tidings of the heavenly vision from relatives and acquaintances. From the ministers, who had been so energetic in their efforts to convert the boy, he received, to his surprise, the greatest abuse and the utmost ridicule. "Visions and manifestations from God," said they, "are of the past, and all such things ceased with the apostles of old; the canon of scriptures is full; religion of men has reached its perfection in plan; and this, unlike all other systems contrived or accepted by human kind, is incapable of extension. It is true God lives, but he cares not for his children of modern times, as he did for those of ancient days; he has shut himself away from the people, closed the windows of heaven, and has suspended all direct communication with those of earth." The persecution thus originating with those who called themselves ministers of Christ, spread throughout the community; and the sects that before could not agree nor abide in peace for a day, were united in their efforts to oppose the youth who thus testified of facts, which though denied vehemently, produced an effect that alarmed them the more. And such a spectacle has oftentimes presented itself before the world—men who cannot tolerate one an-

other in peace, swear fidelity and support in strife with a common opponent. However, the importance of this alleged revelation from the heavens to the earth is such as to warrant comment and discussion. If a fact, it is a full contradiction of the vague theories that had been increasing and accumulating for centuries, denying personality and parts to Deity.

In 1820, there lived one person who knew that the word of the Creator, "Let us make man in our own image, after our likeness," had a meaning more than in metaphor. But this wonderful vision was not the only manifestation of heavenly power and personality made to the young man; nor the only incident of the kind destined to bring upon him the unmitigated fury of persecution. Sometime after this visitation, which constituted him a living witness of God unto men, and which demonstrated the great fact that humanity is the child of Deity, he was visited by an immortal personage who told him of an ancient record hidden where it had been placed of old in a certain hill near his home. This record, said the messenger, was engraved on plates of gold, and had been deposited by the ancestors of the natives of this land, who were at one time a white and delightful people. He testifies that he was told that if he remained faithful to his trust and the confidence reposed in him, he would some day receive the record into his keeping, and be commissioned and empowered to translate it. The record proved to be an account of certain colonies of immigrants to this hemisphere from the east, several centuries before the Christian era. The principal company was led by one Lehi, described as a personage of some importance and wealth, who had formerly lived at Jerusalem in the reign of Zedekiah, and who left his eastern home about 600 B. C. The book told of the journeyings across the water, in vessels constructed according to revealed plan, of the people's landing on the western shores of South America near the spot now marked by the city of Valparaiso; of their prosperity and rapid growth amid the bounteous elements of the new world; of the increase of pride and consequent dissension with the accumulation of material wealth, and of the division of the people into factions which became later two great nations with deadly enmity between them. One part following Nephi, the youngest but most gifted son of Lehi, designated themselves *Nephites*; the other faction, led

by the elder and wicked brother of Nephi, whose name was Laman, were known as *Lamanites*.

The Nephites lived in cities, some of which attained great size and were distinguished by singular architectural beauty. Continually advancing northward, these people soon occupied the greater part of the valleys of the Orinoco, the Amazon, and the Magdalena. Indeed, during the one thousand years covered by this remarkable record, the Nephites had crossed the Isthmus, which is graphically described as a neck of land but a day's journey from sea to sea, and had occupied successively extensive tracts in what is now Mexico, the valley of the Mississippi, and the Eastern States. It is not to be supposed that these vast regions were all populated at one time by the Nephites; they were continually moving to escape the depredations of their hereditary foes, the Lamanites; and they deserted in turn all their cities established along the course of migration. The unprejudiced student sees in the discoveries of the ancient and now forest-covered cities of Mexico, Central America, Yucatan, and the northern regions of South America, a verification of this history.

Before their more powerful foes, the Nephites dwindled and fled; until about the year 400 A. D., they were entirely annihilated after a series of decisive battles, the last of which was fought near the very hill, called Cumorah, in the State of New York, where the hidden record was subsequently revealed to Joseph Smith. The Lamanites led a roving, aggressive life; kept few or no records, and soon lost the art of history writing. They lived on the results of the chase, and by plunder, degenerating in habit until they became typical progenitors of the dark-skinned race, afterward discovered by Columbus and named Indians.

The last writer in the ancient record was Moroni—the same personage who appeared as a resurrected being, a divinely appointed herald, to reveal the depository of the sacred documents; but the greater part of the plates since translated had been engraved by the father of Moroni, the Nephite prophet, Mormon. This man, at once warrior, prophet and historian, had made a transcript and compilation of the heterogeneous records that had accumulated during the troubled history of the Nephite nation; this compilation was named on the plates "The Book of Mormon," which name has

been given to the modern translation,—a work that has already made its way over most of the civilized world. The translation and publication of the Book of Mormon were marked by many scenes of trouble and contention, but success attended the undertaking, and the first edition of the work appeared in print in 1830.

The question, what is the Book of Mormon?—a very pertinent one on the part of every earnest student and investigator of this phase of American history,—has been partly answered already. The work has been derisively called the “Mormon Bible,” a name that carries with it the misrepresentation that in the faith of this people the book takes the place of the scriptural volume which is universally accepted by Christian sects. No designation could be more misleading, and in every way more untruthful. The Latter-day Saints have but one “Bible” and that *the* Bible. They place it foremost among the standard works of The Church; they accept its admonitions, its doctrines, and accord to them a literal significance; it is to them, and ever has been, the word of God, a compilation made by human agency of works by various inspired writers; they accept its teachings in fullness, modifying the meaning in no wise, except in the rare cases of undoubted mistranslation, concerning which Biblical scholars of all faiths differ and criticise; and even in such cases, their reverence for the sacred letter renders them even more cautious than the majority of Bible commentators and critics in placing free construction upon the text. The historical part of the Jewish scriptures tells of the divine dealings with the people of the eastern hemisphere; the Book of Mormon recounts the mercies and judgments of God, the inspired teachings of his prophets, the rise and fall of his people as organized communities on the western world.

(To be continued.)

WARWICK AND KENILWORTH.

BY LYDIA D. ALDER, ENGLISH MISSIONARY.

June, the month of roses and bloom, finds us in old-fashioned, sleepy Warwick. What a host of pleasant memories arise at the mention of the name! We have just arrived from Birmingham, having attended the semi-annual conference, and we go out for a walk to Leamington. Standing on the bridge that spans the little stream, we have the best view of the Warwick castle.

On this rather sluggish stream, young people often glide in little pleasure boats that go almost to the fine falls, at the point where the water touches nearest to the sombre castle, whose battlements tower ever so high above.

Leamington adjoins Warwick, the walk being only about two and a half miles; but it does not seem so far. The trees and hedges, on either side of the road, cast long shadows, making it cool and pleasant. Through them the sun's last rays flash crimson and gold. All is quiet, save the twitter of the birds. We sit down to listen to them. The cuckoo is calling, and the echo repeats, softly, "cuckoo, cuckoo." The effect of silence and sound, seems different here. Silence seems full of speech, while sound seems first near, then far away, and grows wider and wider in sound waves, even to the trees in the farther fields, where feathered songsters are singing low their evening songs.

Leamington is a fashionable town, noted for its famous spa water, which we taste at the iron fountain near the railway bridge. We decide we do not like it. The streets are wide and modern; the shop windows display costly goods, and the people are well dressed. The gardens are lovely, so we seat ourselves to

enjoy the cool breeze, and feast our eyes on the gorgeous beds of flowers. They are very wide, and extend almost to the band stand, which is erected in the centre of the well-kept lawn. Now and then, dreamy melodies are wafted on the air, but we are too weary to wonder what they are; we only know that they are sweet and soothing. All around, are rows of trees; under them, here and there, are benches bidding us rest, an invitation we gratefully accept. It is the most natural thing in the world to do; so we give ourselves up to the enjoyment of the scene. Such silence is golden; in it, nature reveals volumes by her glowing yet dainty colors, set in a framework of dense foliage.

The Parade is a wide street, with double rows of lovely trees. Three of these are pointed out as being in the center of England. They are girded by iron fences. They are centuries old. Reverently, we gaze on them. Around them, little children are playing, and we wonder how many generations have thus enjoyed the shade cast by their wide-spreading branches. Their leaves seem to dance in merriment with the children's rippling laughter, or shiver when funeral knells are sounded through them. They seem to utter new echoes of that long ago, when they were young and straight; before storms had bent and seamed them, and time had broadened their trunks. Then they were as young as the lovers whose hearts first beat time to their leafy music,

Memories, memories! weird the songs you sing,
From the heart's deep fountains, the melodies spring.

Next day we go on a visit to Kenilworth. It is a pretty country town which we admire very much, as we loiter through its quiet streets. Far and near, the celebrated ruins of Kenilworth are known. Thousands visit them annually. What a grand and immense castle it must have been, in the days of its glory!

By far the finest view is obtained from the rear which is reached by a foot-path through the fields. Probably the castle was stormed from this point. History tells us, it has been the abode of sovereigns; and royal guests were entertained here. Henry VIII, while he destroyed the stately, costly priory, in his zeal to obliterate everything that was Roman Catholic, improved, at great cost, the castle of Kenilworth. In the reign of Elizabeth,

it was granted to Robert Dudley, whom, in the sixth year of her reign, she created Earl of Leicester. An account of her celebrated visit at the castle, will be found in the notes of the novel "Kenilworth."

The grandeur of its desolation and ruin, cannot be described. As Henry VIII had destroyed or dismantled all that did not suit his ideas in his time, so likewise did Oliver Cromwell, in the turbulent years that followed. From a noble palace, it became a ruin, the abode of the bat and the owl. Ivy, growing in fantastic festoons, climbs over and around its roofless walls and partly demolished masonry. No human lives are within it, or on its domain, save in a portion that has been built perhaps as a warder's tower or lodge.

The poet might idly dream for days among these scenes of desolation and impressive silence. He could inhabit it with the people of his brain, that it would become a palace of life. The pompous Henry would ride through its wide portals; and Elizabeth, England's Protestant queen, would be seen loitering through its leafy lanes, surrounded by her royal knights. Hopes, ambitions, and love, were born here, and stealthy hate flourished by their side. The laughter of childhood has rung through its painted corridors; and slow steps have borne a master to the waiting tomb; but all are gone, leaving this noble pile, to crumble with the dust.

The front view is fine; coming upon it unexpectedly one is struck with its magnificence, its solemn impressiveness. Among the ruins, one feels he must step lightly, lest some sleeper of the past, should suddenly rise from the ground, or some guard confront him, inquiring, "Who goes there?"

The days of its glory, gone as a dream,
That leaves no ripple on Time's changing stream.

Guy's Cliffs is a point of interest that no traveler should miss. A walk of two and a half miles west from Warwick, and the main entrance is visible from the road; being wide and open, the view is enchanting. It is the home of the Percy family, and lovely as is the front view, the one from the old mill-pond is equally charming. The edges of the pond are surrounded by trees and hanging foliage of almost tropical exuberance, whose long shadows kiss the

water's clear bosom. On the upper side, the falls dash and foam, then flow smoothly away to join the Avon, of which it is a tributary. We find the falls musical company, as we join other travelers who are taking a short rest here. The home of the Percys is noted for an oil painting of a murder, that is so real and life-like, that one coming upon it unawares, shrieks in terror. It is incased in the wall and kept under lock and key, only being shown occasionally. It is the story of a dark deed committed long ago, and is so mingled with superstition and tradition that its truth is difficult to discover. In returning, we take the hill path which affords glimpses of woods and dells far down below, all aglow with buttercups and daisies.

Time is speeding along, and we are still dreaming in Warwick; we would fain tear ourselves away from its quaint houses, winding streets, and peculiar arches, over which churches are built. Some of the houses are four and five hundred years old. (The one in which we are staying was built five hundred years ago.) We were told of one that had recently been sold, that had been in the owner's family for nine hundred and fifty years. She was a poor, aged widow, who had no means of support, and the county would not aid her, while she was a property owner; hence, she had to sell it to enter the poor house, (to become pauper as they are termed here,) to obtain the daily bread that perisheth. In my next, I will tell of a visit to the Countess of Warwick.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER.

Turkey's Troubles.

Turkey is just now confronted with two serious difficulties—war with the Arabs, and trouble with the powers over foreign postoffices. The tribes of South Arabia have always been a turbulent and rebellious race. They have little respect for the rule of the sovereign, and are generally a law unto themselves. Indeed, their allegiance has never been more than nominal, and as long as they were content to remain peaceable, the Sultan has given them very much their own way. When, however, the tribes become involved in war with one another, and defiant towards Turkish authority, and threaten, nominally as well as actually, to sever themselves from the Turkish empire, it becomes absolutely necessary for the Sultan to interfere to restore order as is now being done. The military campaigns against these Arabs have always been expensive; and at this time, Turkey is not in a position to pay the extra burden upon her exchequer.

The Sultan is further complicated in this difficulty by reason of his determination to abolish the foreign postoffices at Constantinople. A somewhat anomalous condition exists in that city, by reason of the fact that the leading European powers have been permitted to establish postoffices exclusively under control of foreign governments. Thus the English, the French, the Russians, and the Austrians have their own postoffices, and all mail pouches are exempt from any examination or interference whatever, on the

part of the Turkish officials. The policy of establishing these offices was made necessary by reason of the dilatory manner in which the Turks were accustomed to distribute the mail, and by the frequent allegations that foreign mail was tampered with. These objections, it is contended on the part of the Turks, have all now been removed. German postal experts have undertaken the entire reformation of the Turkish postal service, and the Turks dispatch the mail today with as much rapidity as any of the great powers. Besides, the Turks have a grievance which they feel is very substantial. They accuse the Europeans of smuggling articles through the mails that are subject to tariff dues. Thus, all sorts of literature, antagonistic to the present reign, and which the censor is expected to exclude from circulation within the empire, may easily be obtained through the foreign postoffices. The great powers are refusing, at present, to submit to the Turkish demands for the abolition of these European postoffices. It is hardly likely that the Turks will succeed, unless the great powers are willing, but it is the beginning of an agitation which in time is likely to abolish a system at once humiliating to the Turks, because it denies them certain sovereign rights, and unjust, because it encourages smuggling.

The Cuban Committee.

The constitutional conference of Cuba sent to the United States a committee to protest against what is commonly known as the Platt amendment. This amendment to the ratification of the Cuban constitution is so worded as to permit the United States, in certain emergencies, to interfere in both the foreign and domestic affairs of the island. The committee called on the President, but the country has not altogether learned what conversation took place between the committee and the President and his advisers. It was learned, however, that the most important grievance which the committee had was a financial one, relating to the tariff in this country against Cuba's sugar. The wording of the amendment is very broad and susceptible of great latitude in its interpretation, and the committee seemed anxious to know whether or not there were any secret intentions on the part of the United

States that did not appear on the face of the amendment itself. Whatever took place, the committee professes to have been satisfied with its visit to Washington, and permits this country to infer that its report will be altogether favorable. However, it is not easy to interpret Spanish expressions as they are generally and naturally interpreted among the Anglo-Saxons. The sincerity and certainty that mark our dealings are not characteristic of any of the Latin races. Nevertheless, the committee has returned apparently satisfied with its visit. Of course, the President of the United States would have no power to change the terms of the resolution, and if the Cubans are satisfied, it must be because of the interpretation which the President put upon the amendment, and not by reason of any change in it.

English Finances.

Great Britain is just now undergoing considerable agitation in consequence of the effort to raise funds necessary to meet her enormous expenses, and make good, as far as possible, the deficit of the last year—a deficit amounting to more than two hundred and sixty-five millions of dollars.

It is estimated that the cost of the war has already reached seven hundred and fifty-five millions. This has been proven to be an expensive bluff, for the English could hardly have anticipated the enormous expense they would have to meet, otherwise they would have counted the cost several times before setting out upon such a perilous enterprise. England did not expect the calamity that overtook her; and the war is not yet ended, nor does its termination seem in sight. England cannot hope to replenish her treasury from the taxes of the Transvaal. That country is largely ruined by reason of the war. Three propositions are set out for the purpose of raising revenue. The first is the tax upon sugar, a tax that deviates somewhat from the policy of Great Britain in her position on the tariff question. The second is an income tax, and increases the burden of the salaried classes throughout the island. The third, and the most objectionable, is the export tax of one shilling a ton on coal. The government seems to press its demand for this export tax, and it may result in the overthrow of the

present minister. In this country, export taxes are, by the constitution, forbidden, but England's insistence upon the preservation of free trade makes an export tax less objectional among the English people than a tax that bears the least resemblance to a protective policy.

China's Trouble.

The negotiations between the great powers in China have been of late very much overshadowed by the position which Russia has taken in China's north province of Manchuria. There has, however, been some difficulty in the demands which the great powers are making upon the empire, and the question has not yet been fully determined. The United States has taken the position that the indemnity should be reduced as much as possible, and it is now probable that two hundred million will be asked instead of three hundred million dollars, the amount formerly announced. With the view of the United States, England, Japan, and Germany are in accord; also Russia, for the same reasons as those which actuated the former countries. Russia will take her indemnity later on, out of Manchuria, and concessions of one kind and another, which, sooner or later, she is bound to demand of the Chinese. Among the powers now making demands upon China, are Belgium, Holland, and Spain, and none of them have any very material interest there; and Austria has but one citizen in China; yet these countries are represented in the deliberations of the powers, and their forces equal those of the nations which are largely interested.

Since the indemnity is finally fixed, the next step to be taken will be the disposition to be made of the Chinese forts at Taku, Tien Tsin and Shang Hai Kuan. Some of the powers are determined that all these forts shall be razed to the ground, while others insist that it will be sufficient if they are dismantled so that they can not be used by the Chinese government in case of another uprising. China is indeed in a helpless and abject attitude before the world.

By her policy, two of her provinces are now undergoing a famine. In Shansi and Shensi, it is said that the crops have been

a failure for two years, and that the people are even now compelled to eat the bark of trees for sustenance. If this condition is true, it would seem extremely severe at this time to demand a large indemnity, unless part of the money were devoted to the relief of starving humanity. The indemnity, however, demanded at the present time by the powers, does not cover the millions that have been paid by the local authorities to make good certain depredations committed upon the missionaries, their homes, and upon the property of the Christian Chinese. These collections have been made by the Roman Catholics with the aid of the French soldiers, and it is said that the demands of the Catholics have been most exorbitant. So far as known, however, no collection has been made by the Protestants, with the aid of any military powers. Of the men and women killed, the latest statistics show that the uprising cost the lives of ninety-eight British, fifty-six Swedish, and thirty-two citizens of the United States, all told one hundred and eighty-six.

TRUE NOBILITY.

"What is noble? 'Tis the finer portion of our mind and heart
Linked to something still diviner than mere language can impart;
Ever prompting, ever seeing some improvement yet to plan,
To uplift our fellow-being, and like man to feel for man.
What is noble? That which places truth in its enfranchised will,
Leaving steps like angel traces that mankind may follow still.
E'en though scorn's malignant glances prove him poorest of his clan,
He's the noble who advances freedom and the cause of man."

EDITOR'S TABLE.

BRIGHAM YOUNG AND HIS CENTURY.

President Brigham Young died in the seventy-seventh year of his age. Had he lived until today, he would have been one hundred years old. The century that produced him, and in which he figured so prominently, is the most marvelous in the history of mankind, not only for the achievements of science and art, but for the revelations of religion. During that century, man, inspired by the spirit that "searcheth all things," explored the heights and depths of knowledge, penetrated to the darkest corners of the earth, and probed the very heavens in quest of the secrets of the universe. There is but one thing apparently that he has not done, or given promise of doing, in the way of human enlightenment; and that thing he cannot do. "Man by searching cannot find out God." Though he scan through the telescope the faces of the planets and calculate the size, weight and distance of the stars; though he analyze each orb and determine by means of the spectroscope its chemical constituents; though he fill the sky with airships and balloons and navigate the silver-islanded, atmospheric sea that hangs on high; though he supplement the miracles of electricity and steam with natural and occult forces yet unknown, and bring all to bear upon the citadel of omnipotence, he will never topple one stone, never make one dint in the adamantine walls, never unveil the spiritual mysteries that repose in the bosom of the Creator. In the presence of the infinite, the unsearchable, the wisdom of the wise must perish, the understanding of the pru-

dent be hid. God must reveal himself, or man will never know him, however learned he may otherwise be; and man must become like God, the finite change to the infinite, before he can grasp the great problem in its fullness.

But God has revealed himself, he has opened the heavens, has appeared in person and proclaimed his will to man; and it is this stupendous fact, added to all that science and human skill have accomplished, that makes the Nineteenth century—the century that produced Joseph Smith and Brigham Young and witnessed the reestablishment of direct and continuous revelation between heaven and earth—the marvel of all the ages.

Brigham Young, like Joseph Smith, was a naturally great man—a gifted man, big-hearted, broad-minded and philanthropic. But both were far greater because God was with them and worked through them for the accomplishment of his purposes. Their natural talents, though noble, would have availed but little, had not the Spirit of the Lord been upon them and the opportunity afforded for the exercise of their powers. Genius without inspiration is as a water-wheel without water, a steam engine without steam; and even inspired genius must be coupled with opportunity in order to succeed. Brigham Young, as well as Joseph Smith, had genius, inspiration, and opportunity, the three prime elements of a great success.

When Brigham Young was born, the War of the Revolution was a comparatively recent memory. His native Vermont, one of the original thirteen colonies, had been a sovereign state under the Constitution for a period of thirteen years. Washington had been dead only two years, and Jefferson had just been inaugurated as President. The nation over which he presided hugged the Atlantic seaboard, and the territory of the Federal Government extended no farther west than the Mississippi. The country that now boasts of a population of seventy-five millions then contained less than five and a half million souls. Brigham was a boy of six years when Fulton launched his first steamboat on the Hudson, and a youth of twenty-five when the first American railroad (operated with horses) was built at Quincy, Massachusetts. Not until two years later was there a mile of steam railroad in the United States, a nation now possessing nearly a quarter of a million miles,

almost half the railroad mileage of the world. When the first trans-Atlantic steam vessel came into use, Brigham Young, by vocation a painter and glazier, and originally a Methodist in religion, had been for six years a "Mormon," for three years an apostle, and was in Missouri coping with murderous mobocracy and wrestling with the first great executive problem that confronted him—the winter exodus of his people from that state. Though steam had come into use, it was upon a sailing vessel that he and his brother apostles crossed and re-crossed the Atlantic at the opening of the forties, to broaden the foundations of the British Mission. The electric telegraph, beyond a few tentative experiments—notably by Oersted in Copenhagen—was yet a dream of the future.

By this time the great West, the arena of his future labors and the field of his greatest triumphs, was beginning to be sparsely peopled by immigration from the East; though this was only along the sea-coast of California and Oregon, and the present State of Utah was still a sun-baked, alkaline wilderness, without a human inhabitant save the wandering red man and the roving mountaineer. Into the heart of this desolate region, a region shunned by all, denounced by Daniel Webster on the floor of the United States Senate, as "a vast, worthless area," and described upon maps and in school books of the period as "The Great American Desert," Brigham Young, the world's greatest colonizer, led his exiled people, and by his genius and energy and their united industry, under the blessing of providence, subdued the desert, made the wilderness to blossom, and became the founder of more than two hundred cities.

Who can compute the greatness of the sacrifices involved, the grandeur of the successes that have crowned and will yet crown them? A band of homeless pilgrims, descended from the patriots of the Revolution and from lovers of liberty in many lands, persecuted for their religion, yet retaining their love of country, their attachment for American institutions, which they believed to be heaven-inspired, and going forth under the stars and stripes to fight Columbia's battles and found an American State on Mexican soil; their weary marches over limitless plains, wading rivers, crossing deserts, climbing mountains, ragged, hungry and foot-

sore, arriving at the goal of their long and toilsome journey only to find that in order to subsist they must battle with the unpropitious elements, banish drouth with irrigation, guard themselves night and day against marauding and merciless savages, wild beasts and venomous reptiles, and dispute possession of their scanty crops with crickets, grasshoppers and other voracious pests with which the region swarmed; the superhuman efforts by which they gradually overcame these giant obstacles and supplanted hardship and poverty with comfort and independence; the digging of roots and cooking of rawhides to eke out their impoverished food-stores; their miraculous rescue from the crickets by the gulls; the providential arrival of the gold-hunters on their way to California, supplying the ragged, half-starved settlers with provisions, clothing and merchandise, at cheaper rates than they could be obtained in the large eastern cities, thus fulfilling the prediction of one of the "Mormon" leaders; the placation of the savage, fed and befriended by the Saints, not hunted and exterminated according to the traditional policy concerning him; the colonizing of new sections, the opening of foreign missions, the ceaseless influx of immigration, the magical springing up of cities and villages in the midst of the barren waste—in short, the building of an empire in the bosom of a desert, as a nucleus for civilization, around which now cluster half a score of similar commonwealths, whose existence would have been impossible without Utah, the foundation and keystone of the arch. What pen or tongue can tell the marvelous story? What pencil or brush depict the scene sublime?

And then the march of the "Mormon" Battalion, the greatest infantry march on record, almost if not fully paralleling the achievement of the Utah Pioneers; the discovery of Gold in California by members of that command, a discovery that created the Golden State and revolutionized the commerce of the world—will it not be remembered that that Battalion marched from the Missouri River, not only under the command of United States army officers, but under the direction and blessing of the "Mormon" Moses, the modern Joshua, who laid down the law to his people in the wilderness and in due time planted their feet in the promised land?

Yes; his was the beating heart, the thinking brain, the guiding and directing hand in all the wondrous work of Utah's development, and the development to a great extent of the surrounding states and territories. Without him or some one like him, and without a people such as he led, this region of orchards, farms and vineyards would now be a wilderness, a desolation; the wheels of progress would have stood still, comparatively speaking, and the westward march of empire have been delayed indefinitely. Encouraging and fostering every enterprise that would benefit the people and build up the country, he was the first to utilize the telegraph upon its advent into Salt Lake Valley, flashing eastward the lightning message that Utah had not seceded but was firm for the Constitution and the laws. He was also among the first to welcome the transcontinental railroad, whose path over plains and through mountains he had marked out with his pioneer staff twenty-two years before, and whose road-bed across Utah he now helped to build. Nor must it be forgotten that he constructed and owned telegraphs and railroads of his own, and established and promoted numberless other worthy and successful enterprises.

Colonizer, statesman, capitalist and financier; mercantile magnate and organizer of industry; friend of education and founder of colleges and academies that bear his name; builder and patron of theatres and other places of wholesome amusement and recreation, whose moral atmosphere he kept phenomenally pure; governor and legislator of a Territory, whose wisest laws he originated, and whose constitutional rights he maintained at every hazard; the leading citizen and master spirit of a community, which leaned upon him as a pillar of wisdom and power; apostle and president of a Church, whose perfect organization he thoroughly understood, whose sublime doctrines he expounded with plainness and profundity, and whose powers he wielded for the common good; a genius himself, recognizing genius in others, and wisely utilizing it for the furtherance of his Master's cause; intuitive, sagacious, a reader of men's hearts, an adept in the knowledge of human nature; a man for emergencies, brave, strong, tried and true; a man of mighty faith, made manifest in mighty works; a benefactor of his kind and a worshiper of the true and living God,—who shall say that he was not, what many the world over now concede

him to be, one of the greatest characters of the world's greatest age?

ORSON F. WHITNEY.

IT WAS NOT A FAILURE.

The Saints' Herald, of Lamoni, Iowa, is the official organ of the Reorganized church, otherwise known as the Josephites. Joseph Smith, the eldest son of Joseph Smith, the prophet, is the editor. In its issue of May 1, 1901, are some insinuating words in comment upon a letter sent to the *Herald* from Utah last October, by one Peter Anderson. Said Anderson purported to "give an account of a few things that happened at a conference of the 'Utah Church,' in Salt Lake City." He says:

President Snow, now in his eighty-seventh year, spoke on Sunday afternoon. Concerning the gathering, he said: "The day is approaching when a large part of the people whom I am addressing will go back to Jackson county to erect the temple and establish the city of Zion. I shall go back, President Cannon shall go back, and President Smith will go back. I don't know about all the apostles, but a large majority of you will go back to build up a holy city to the Lord."

Mr. Snow urged the people to get ready for this event, and mentioned a most powerful manifestation he had received to the truth of what he had said. He also said: "The time is coming very shortly."

The *Herald* then adds:

In view of the above prophecy, the recent death of George Q. Cannon has rather a bad effect on Mr. Snow's record as a prophet, and we are wondering how the people of Utah can explain the failure. We are of the opinion that that is not the only failure that will occur in the above prophecy, for we do not believe that any of the men mentioned by President Snow will have a part in the building of the city of Zion in Jackson county—at least not in their present spiritual condition.

It will be little trouble to explain that alleged failure, for it was not a failure.

First: Anderson did not give a personal "account of a few

things that happened at a conference," etc., but merely repeated something which he alleges was printed in a notorious anti-"Mormon" paper, which seldom tells the truth about the Latter-day Saints.

Secondly: President Snow did not use the language above imputed to him, and hence, the *Herald's* argument is founded on incorrect premises. There is no failure because of President Cannon's death, because there was no utterance made about him that could fail.

Thirdly: President Snow's remarks were taken in shorthand and printed by the *Deseret News*, and no such words are found in that paper, nor in the published pamphlet of the conference; nor do the original notes of The Church stenographer, which have been closely scanned, contain any such prediction as stated in the *Herald*.

Fourthly: This is what President Snow did say;

A great many people that are now dwelling in the state of Utah will have this privilege [to go back to Jackson county.] Whether I, President Cannon, President Smith, or all the brethren of the Twelve will go back, I know not. But a large portion of the Latter-day Saints that now dwell in these valleys will go back to Jackson county to build a holy city to the Lord, as was decreed by Jehovah and revealed through Joseph Smith.

In view of the above the *Herald* should set about to make amends.

At no time has President Snow prophesied the return to Jackson county of any particular person; but he believes and has expressed his faith that a temple will be built there in the near future. This belief the Latter-day Saints also almost unanimously entertain. And further, for the *Herald's* benefit and information, they believe that they alone hold the keys, the authority, and the knowledge necessary to do this work acceptably to God; and that no other people understand the plan, design and purpose of God, in the completion of holy temples for the administration of sacred ordinances for the living and the dead. Those, therefore, who shall build the acceptable temple in Jackson county, will be the Latter-day Saints from the Rocky mountains. They do and will hold the keys of the Holy Priesthood, and enjoy the Holy

Ghost, and are and will be filled with the Spirit of God to accomplish the noble work of erecting an acceptable temple to his name in the centre stake of Zion.

It is deplorable that Joseph Smith, the son of the founder of The Church, should continually lend himself to utter such mean, petty slanders, based on hearsay, against the Latter-day Saints, the only people on earth who are sustaining his prophet father in the glorious work he was instrumental in founding. It is sad to know that he so delights in constantly going out of his way to gather lies about them, and items inimical to their interests; and that he is so viciously eager to grasp and print any evil report, from whatever unreliable source he can, warping and construing it to their injury. Such actions are not manly, honest nor profitable; and for very shame Joseph Smith should be the last man on earth to tolerate or encourage them.

NOTES.

"Honorable ambition is the leaven that raises the whole mass of mankind. Ideals, visions, are the stepping stones by which we rise to higher things."

"The greatest requisite for advancement is to be fitted for the place above you. Many a young man has failed of promotion because he was not fitted for the opening when it came; and had not tried to see how much good he could do for his employer, but how little."

Truth's Reflex, a monthly paper which has been published in Kansas City for the benefit of the Southwestern States mission, has been discontinued. The paper has always been a staunch defender of the right, and has carried into many homes of the Latter-day Saints, in that district of the country, the spirit of truth and peace. It has been fearless in presenting the restored gospel, maintaining always a spirit of charity towards all. It has done missionary work in that field for twenty-eight months, and now at the close of that time, it asks, and we believe is entitled to, "an honorable release." Those subscribers of the *Reflex* who desire to obtain the ERA may secure it at the special missionary rate, one dollar per year, and we trust that many of the friends of the *Reflex* will become readers of the IMPROVEMENT ERA.

OUR WORK.

A CALL FOR MISSIONARIES.

The following letter, dated, Salt Lake City, May 13, 1901, has been sent to the stake superintendents of the Young Men's Mutual Improvement Associations:

DEAR BROTHER:

For some years, the general board of Young Men's Mutual Improvement Associations has conducted a system of mutual improvement missionary work among the young men. Excellent results have followed this labor. Last year, the general missionary work was abandoned, and an attempt was made to conduct a system of local missionary work. This year the general board has decided to return to the original method and call a number of elders to labor in the stakes of Zion. You are therefore requested to send to the missionary committee, at once, the names of two men from your stake who are suitable for this work. We desire you to exercise the greatest care in the selection of these names, for the reason that they will be required to work with the stake superintendents and ward officers; in other words, with the leaders of Mutual Improvement Associations in various stakes and wards.

We want men of intelligence and experience in the gospel, zealous in the work of the Lord, but wise and prudent; congenial, and capable of making friends; able to express their ideas with a reasonable degree of clearness, and to impart the instructions they receive from the general board. Of course, they must be men of good standing, upright, moral and exemplary in their lives; but it is not sufficient that a man possesses these qualifications alone; he must have, in addition, the ability to perform this special missionary work. Send us men of good address, and of influence, who will have weight with the presidents of stakes and bishops of wards; in a word, *representative* young men. Before forwarding any names to us, get them endorsed by the bishop of their ward, and the president of the stake.

These brethren should be in a position to devote at least five months to this mission, beginning September 15. They will be required to come to Salt Lake City and meet with representatives of the general board, and receive instructions before commencing their labors.

In making selections, you should not choose any stake or ward superintendents of Sabbath schools.

The following brethren have been appointed by the general board to act as the missionary committee: J. Golden Kimball, Joseph W. McMurrin, B. F. Grant and Thomas Hull. The names of those you select should be sent without delay to them, addressed to Thomas Hull, 214, Templeton building, Salt Lake City.

Praying that the Lord will guide you in this matter and bless you in all your labors, we are your brethren,

LORENZO SNOW,
JOSEPH F. SMITH.

A LAUDABLE LABOR.

The North Ephraim Ward Mutual Improvement Association of Sanpete stake, stands among the front workers for the ERA—an indication that other branches of M. I. A. labor are also strictly attended to. The association has forty-seven subscribers, which, in the case of that ward, entitles it to a rebate of 25 cents for each, or \$11.75. This amount has been refunded, and President C. Willardson writes that the sum has been donated by the association to the Snow Academy, for use in the erection of the magnificent new building of that institution of learning. And so, three ends have been accomplished—good literature has been placed in many homes, the ERA has been encouraged, and a local institution of learning has been aided—while new life has come to the association, every member of which is richer for the mutual help. Thanks; try it again; and let others follow the example.

QUESTIONS FOR OFFICERS.

The following questions have been sent to all the ward presidents of Young Men's Mutual Improvement Associations, to be answered by them at the officers' meetings of the summer stake conferences. Similar

questions have also been sent to the stake superintendents to be answered at the general conference to be held in June:

1. Is your organization complete? 2. How many Manual lessons have you completed? 3. Have you had exercises from the ERA? 4. What have been the gospel fruits of your Manual study? 5. Have you graded your Association, and with what success? 6. What have you done in missionary work? 7. Have you held regular, formal officers' meetings? 8. What means have you considered for improving the general conditions of the young people? 9. Does your joint session reflect the work of the association? 10. What means have you adopted to maintain interest during the summer? 11. In what respect is your association a factor for good in the ward? 12. Are you in harmony with, and do you support the priesthood of the ward? 13. Does the Mutual Improvement Association work pay you? 14. How do your general fund collections compare with last year? 15. How many subscribers to the ERA have you in your ward? Suggestions on how to improve the ERA, the Manual, and class work.

FROM CALIFORNIA.

J. W. Coombs and his wife, of San Jose, Cal., send the ERA a creditable article copied from the local, manuscript paper of the Y. M. M. I. A. at that place, *The San Jose Ripples*, on "Our Elders." Incidentally they add: "We look forward to the coming of the ERA with great interest, and are both entertained and instructed in reading it. The magazine reflects credit upon its publishers, and is not excelled by any other publication of its class." We appreciate their kind words; and there are thousands in Zion who wish with us that the cause of mutual improvement, and the gospel of Christ, in which it is such a great aid, will long flourish and do great good in the beautiful city of Los Angeles, as well as in the whole world.

THE PHILADELPHIA MUTUAL IMPROVEMENT ASSOCIATION.

This association was first organized in March, 1900, and continued until October 4, of that year, the enrollment being twenty-four, with an average attendance of ten. The association met in Camden, New Jersey,

and had the following officers: H. C. Ballantyne, president; J. J. Gill and William Walker, counselors; Margaret Whewhille, secretary and treasurer, Mrs. A. R. Stewart, assistant and organist. The organization was known as the Philadelphia and Camden Mutual Improvement Association, and followed the study of the Manual for 1898-9. The present association, so the ERA is informed by Elder J. J. Gill, meets in Philadelphia, and has the following officers: H. P. Ipson, president; Joseph J. Gill and E. N. Freeman, counselors, Myrtle Rowan, secretary and treasurer. The same Manual is used. The average attendance has been eight. Considerable good has been accomplished by these associations to members and chance visitors.

The quarters have lately been changed to a pleasant and agreeable location, with facilities for music, and the officers now hope to greatly increase the attendance, thus making the association a potent factor in the dissemination of the gospel of life. Every worker in Zion will join in wishing them great success.

IN THE HAWAIIAN ISLANDS.

By letter from Elders Samuel E. Woolley, Angus Smedley and W. M. Waddoups, it is learned that at the annual conference of the Hawaiian mission, held in Lai, Oahu, beginning April 5, 1901, the mutual improvement associations were duly represented by delegates from over the mission who gave good reports of work being accomplished in all parts. The following officers for the Y. M. M. I. A. were appointed and sustained, before the close of the conference: A. H. Belliston, president in all Hawaii; David Johnson, B. W. Musser, assistants; A. P. Musser, secretary.

THE WORK IN LONDON.

Sister Lydia D. Alder, writing from London, says of the Stratford Branch: "Our Mutual is in good condition. The Saints are earnest workers in this line. By the way, we succeeded in getting the ERA admitted into the reading room of the Leyton Library for the year or longer; this we rejoiced over. We all appreciate the ERA and *News* as dear friends.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*April 16*—At the school election in Salt Lake City, the proposition to borrow \$30,000 expenses to complete the school year, carried by a vote of 1930 to 317.....17—The funeral services over the remains of President George Q. Cannon were held in the Salt Lake Tabernacle, thousands from all parts of The Church being in attendance.....18—Thomas S. Smart, the founder of Franklin, Ida., born England, June 14, 1842, died in Franklin, Ida.....19—J. E. Bamberger is made president of the Daly-West mine, vice R. C. Chambers, deceased.....After an absence of thirty years, former commander at Fort Douglas, Colonel John H. Knight, visits Utah.....20—The Short Line track reaches Crestline, Nevada.....21—Elder Moses W. Taylor was sustained as president of the Summit stake of Zion, vice Elder W. W. Cluff, retired. A reorganization of the whole stake will take place.....22—A reception by their business associates was given in the banquet room of the L. D. S. college, to Apostles F. M. Lyman and Heber J. Grant. The former leaves on the 24th to preside over the European mission, and the latter will depart in July to open a mission in Japan.....Henry Long, born England, January 7, 1817, died in Wanship. He came to Utah in 1857.....Henry W. Wilson, born Tennessee, May 14, 1831, who settled in Provo, in 1852, died.....24—The Salt Lake Board of Education estimate that the school expenses for the coming year will be about \$397,420, and fix the local levy at 5½ mills.....The Yankee Consolidated buys Humbug and Humbug No. 2, for \$250,000, and the stock rises to \$150.....25—Hon. George A. Black, formerly secretary of Utah Territory under Governors Vaughn and Woods, visits Salt Lake City.....26—Serge L. Ballif, who came to Utah in the early 50's, born April 24, 1821, in Switzerland, in his eighty-first year, died in Logan.....William Stevenson, pioneer settler of Echo, born St. Johns, N. B., 79 years old, died.....The census bureau report on

coke manufacture, shows Utah to have manufactured one per cent of that product in the United States for 1899, or 26,881 tons.....The Ogden board of education fix the school expenses for the coming year at \$89,900, \$59,900 of which will be raised by local levy.....28—At the quarterly conference in Logan, the Cache stake was divided into three—Cache, Benson, Hyrum; Joseph Morrell was sustained president of Cache.....29—Minister Edwin H. Conger and party passed through Ogden, east.....30—April dividends in Utah mines amounted to \$751,500; ore and bullion settlements, \$2,153,880; stock sales, 2,223,664 shares for \$1,261,482.68.....William C. Parkinson was chosen President of Hyrum stake, and William H. Lewis, of Benson stake.

May 1—W. H. Bagley was chosen president of the sectarian Sunday School Association.....2—Charles Bedford, born England, April 6, 1832, a resident of Kaysville, Davis county, since 1852, died.....4—The Bear River canal was sold to T. R. Cutler for the Utah Sugar Company for \$300,000.....The continuous rainstorm which began Thursday at 8:20 a. m., ended at 7:50 a. m., the fall being 4.08, the greatest on record; it equalled $\frac{1}{4}$ the annual fall.....The Kimball organ Co., completed the reconstructed Tabernacle organ. A concert was given to 2,500 people, with Dr. G. W. Walter, of Washington, D. C., at the organ.....James Judd a prominent Summit county resident, born England, December 6, 1845, died in Henefer, as a result of an accident.....6—John E. Dooly buys \$40,000 of Weber county, 5 per cent refunding bonds.....Ralph W. Maxwell, an early settler of Peoa, Summit county, died.....7—Richard Hill, 77 years old, and early settler of Ogden, died.....Mrs. Ellen Benbow Carter, widow of Pioneer William Carter of St. George, died.....8—The new trial of Abe Majors was set for May 27, at Brigham City.....A portion of the rear end wall of the lean-to of the Salt Lake theatre fell.....President Lorenzo Snow was elected president of the Brigham Young Academy.....9—At a meeting of the Sunday School Union, President Lorenzo Snow was chosen general superintendent to succeed President George Q. Cannon, deceased, with Elders George Reynolds and J. M. Tanner assistants. The three are made editors of the *Juvenile Instructor*.....The will of President George Q. Cannon was filed.....10—T. R. Cutler, for the Utah Sugar Co., buys 30,750 acres of land under the Bear River canal.....A fire destroys the American Fork Co-op, loss \$65,000.....A. P. Lofgreen, born in Sweden, a settler of Utah in the early 60's, died in Ogden.....12—Mrs. Catherine Sharp Williams, wife of Attorney P. L. Williams, age 49, died in Salt Lake City.....13—George Redsell and A. H. Niles were arrested at Park

City charged with stealing \$15,000 in cement silver from the Marsac Mill.....Bishop A. H. Raleigh, born New Hampshire November 17, 1818, a resident of Utah since 1848, died in Salt Lake City.....14—City Engineer Kelsey of Salt Lake City resigned.

DOMESTIC—April 19—Aguinaldo in an address to his countrymen, advises and urges peace, declaring "there has been enough blood, enough tears and enough desolation".....20—A terrific snow and wind storm sweeps over northern Ohio; a tremendous rain storm floods western Pennsylvania, eastern Ohio, and northwestern West Virginia, with a loss of millions in property.....21—A rain and snow storm two hundred miles in diameter, with Pittsburg, Pa., as the center causes a property loss of three million dollars.....A great flood in the Ohio river inundates cities and towns, causing great damage to property.....The president and cashier of the Vancouver, Wash., bank which failed for \$81,000, yesterday, commit suicide.....22—The flood in Ohio is subsiding. The frost and storm have done great damage to fruit and crops in the south.....23—Gen. Leonard A. Wood, governor-general of Cuba, arrived in New York, and will introduce to President McKinley the five members of the Cuban constitutional convention who visit the United States to confer with the President on matters which the convention does not understand.....Reports from Alaska confirm the death of several miners in a storm in the region of Nome.....The Ohio river is above the danger line and still rising.....24—The Secretary of War names Gordon N. Kimball of Ogden for examination as lieutenant in the regular army under the late reorganization bill; 587 others were named.....Large numbers of rebels lay down their arms, and 2157 Bolomen surrender at Narvacan, P. I. The islands have 25,000 lepers, and arrangements are being made to isolate them on one island.....25—John Meston, mixed up in the Manila commissary frauds, was dishonorably discharged and sentenced to two years' imprisonment.....Thousands of families are homeless in West Virginia and in the Ohio valley, owing to the flood.....27—The 79th anniversary of General U. S. Grant's birth was fittingly celebrated in all parts of the country, especially in Galena, Ill., his old home.....The Cuban delegates, in their final talk with the President, were told in regard to reciprocal trade relations that political questions must first be disposed of before economic ones would be considered.....28—James Douglas Reid, born Scotland, March 22, 1809, "the father of telegraph," died at his home in New York.....The Omaha jury declares James Callahan not guilty of complicity in the Cudahy kidnapping case.....29—President McKinley started on

his western tour at 10:30 a. m. His reception in Virginia indicates a triumphant trip.....J. Pierpont Morgan takes steps to form a great shipping combination by uniting the great trans-Atlantic lines30—W. K. Vanderbilt acquires large holdings in the U. P. Ry., and the stock sells for \$130. The N. Y. stock exchange went wild, the transactions exceeding all previous records.....The surrender of Gen. Tinio and other insurgent leaders indicates the complete collapse of the insurgent cause.

May 1—Wednesday—The presidential party reached New OrleansThe Pan-American Exposition at Buffalo, opened at 8:30 a. m.....The national financial statement shows a surplus for April of \$5,800,000.....3—A fire in Jacksonville, Fla., sweeping as clean as a floor over 130 blocks, destroys 1300 buildings and ten million dollars of property, cremates six persons, and renders ten thousand people homeless.....4—The presidential party arrived in San Antonio, being everywhere in Texas received with magnificent welcome. The President delivered an eloquent address at the historic fort Alamo, exploiting the deeds of its defenders, Crocket, Travis and Bowie. Five thousand children in white greeted him and strewed flowers under the wheels of his carriage, in Travis Square.....Relief trains and boats carry large supplies to the needy and suffering at Jacksonville, Fla.....6—At El Paso, the gateway to the Mexican Republic, President McKinley was greeted with great demonstration. Gen. Hernandez, personal representative of President Diaz, was present, giving the event an international significance.....7—President McKinley and party visit the great Congress gold mine, Arizona.....8—About \$13,000 will soon be paid by the U. S. Treasury department to certain Utah corporations that were illegally assessed internal revenue on orders, many years ago.....The presidential party is entertained at Redland, Cal.....Senator Kearns arrives in New York from Europe.....There is great excitement in Northern Pacific stock.....9—Great excitement prevailed in Wall Street, at the battle of the financial giants; the effect was a panic in American securities in London.....The President reviewed the flower parade in Los Angeles.....10—Peace again reigns in Wall Street, and legitimate business interests are unaffected.....The Hawaiian legislature resolve to ask President McKinley to remove Governor Dole12—A fire in a lumber district near Detroit, destroys \$800,000 worth of property.....Mrs. McKinley is taken ill at Monterey, and removed to San Francisco.....13—A big bouquet of cut flowers, 90 ft. in circumference and 25 ft. high, prepared by the San Jose

ladies for Mrs. McKinley, was presented to the President in her absence owing to illness.....14—A street car strike places Albany, N. Y. in the hands of a riotous mob.....George Raymond and his company of brigands operating near Manila are captured.....The President is received with great ovation in San Francisco.....15—Owing to the serious illness of Mrs. McKinley, the President's further trip in the north-west has been abandoned.

FOREIGN—April 16—The German and French allied troops, 8,000 strong under Gen. Von Gyle, start to attack the Chinese General Liu with 10,000 Chinese who are inside the sphere of operations for the allies, as defined by Count Waldersee.....Sir Alfred Milner will sail soon from South Africa to England owing to ill health.....18—The chancellor of the English exchequer, Sir Michael Hicks-Beach, reports a deficit in the national balance sheet for 1900-1, of £53,207,000. The Boer war, he declared, had brought the country to the verge of ruin, having cost £151,000,000, double the cost of the Crimean war.....22—It is officially announced that ten thousand French troops will be withdrawn from China in May.....25—Two hundred people were killed in an explosion in a chemical works for the manufacture of powder, near Greisheim, Germany.....26—The Empress Dowager of China has appointed six persons, (three cabinet members, and Prince Ching, Viceroy Li and Prince Kung,) a Board of National Administration to relieve her of public functions.....28—German soldiers under Gen. Ketteler, had a fierce engagement, April 23 and 24, with Chinese under Gen. Liu. The Latter were defeated, and the Germans had seven killed and thirty-two wounded.

May 1—A national German "Mormon" conference was held in Berlin, attended by many music students from Utah.....Count Waldersee replies to the ministers regarding the evacuation of China.....2—It is reported that the Ministers at Pekin have agreed upon the sum of \$273,000,000 as China's indemnity, out of which amount the United States will get \$18,000,000.....Sir William Vernon Harcourt, and Michael Hicks-Beach discussed the new coal export tax in the House of Commons today, the former against and the latter for.....6—The British House of Commons adopts the export coal tax of one shilling per ton, by a vote of 333 to 227.....The official report of the number of deaths on the English side in the African war gives the total as 714 officers and 14,264 men.....9—The first Federal Parliament of Australia opened in Melbourne, the king being represented by the Duke of Cornwall and York; twelve thousand people witnessed the ceremonies.

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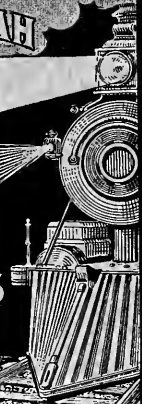
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